Tafsir Ibn Kathir

JUZ' 'AMMA

Part 30 of the Qur'ān

تفسير ابن كثير

جزء عم

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Publisher's Note

All praise is for Allāh (ﷻ), *Rabb* of the Worlds and peace and blessings be on Muhammad, his family and companions and the believers till the Last Day.

Before you is the explanation of the last 37 Sūras of the Noble Qur'ān by the great *Mufassir* Ibn Kathīr. His *Tafsīr* (explanation) has been recognised by the majority of the scholars as one of the best. His excellence stemmed from the fact that he adopted the standard and correct method in approaching this work which is, the explanation of the Qur'ān by the Qur'ān itself, then by the Sunnah, then by the Companions, then by language and lastly by the opinion of the scholars of the Sunnah, in that order. By maintaining this order, Ibn Kathīr has preserved the Book of Allāh (ﷻ) from the false interpretations of the philosophers and rationalists.

Sameh Strauch who translated this book was born in the city of Liverpool in the UK. He embraced Islām in London at the age of 28 years in 1983.

In 1985 he was accepted to study in Madīnah University, where he remained for a period of four years.

He worked in Pakistan, U.A.E. and Saudi Arabia in the field of *Da'wah* and propagation.

We ask Allāh (ﷻ), the Majestic, to make this book a source of inspiration to those who strive in His Cause and a proof against those who try to distort the truth by deviant *Tafsīr*.

Muhammad Abdul Muhsin Al Tuwaijri
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سـورة النبـا

Sūrat An-Nabā'

The Tidings

Qur'ān: 78

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ عَمَّ يَتَسَآءَلُونَ ✿ عَنِ النَّبَإِ الْعَظِيمِ ✿ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ✿
كَلاَّ سَيَعْلَمُونَ ✿ ثُمَّ كَلاَّ سَيَعْلَمُونَ ✿ أَلَمْ نَجْعَلِ الأَرْضَ مِهَاداً ✿
وَالْجِبَالَ أَوْتَاداً ✿ وَخَلَقْنَاكُمْ أَزْوَاجاً ✿ وَجَعَلْنَا نَوْمَكُمْ سُبَاتاً ✿ وَجَعَلْنَا
اللَّيْلَ لِبَاساً ✿ وَجَعَلْنَا النَّهَارَ مَعَاشاً ✿ وَبَنَيْنَا فَوْقَكُمْ سَبْعاً شِدَاداً ✿
وَجَعَلْنَا سِرَاجاً وَهَّاجاً ✿ وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَآءً ثَجَّاجاً ✿ لِّنُخْرِجَ بِهِ
حَبّاً وَنَبَاتاً ✿ وَجَنَّاتٍ أَلْفَافاً ﴾ (النباء – الآية : ١-١٦)

1. About what do they question one another?
2. It is of the Awful Tidings.
3. Concerning which they are in disagreement.
4. Verily, they will come to know!
5. Again, verily they will come to know!
6. Have We not made the earth an expanse,
7. And the mountains as pegs?
8. And We have created you in pairs.
9. And We have appointed your sleep for repose.
10. And We have appointed the night as a cloak.
11. And We have appointed the day for livelihood.
12. And We built over you seven strong.
13. And have appointed a dazzling lamp.
14. And have sent down from the rainy clouds pouring water.

15. Thereby producing grain and plant.
16. And gardens of luxurious growth.

Allāh (ﷻ) 'The Exalted', says about the unbelievers: ﴾**About what do they question each other?**﴿ That is, about what exactly are they in disagreement concerning the Day of Resurrection? These are the **Awful Tidings**. According to Qatādah[1] and Ibn Zaid,[2] the **Awful Tidings** refer to the resurrection of mankind after their death. It was also stated by Mujāhid[3] that it referred to the Qur'ān, but the first explanation is more correct, because of the following verse: ﴾**Concerning which they are in disagreement**﴿ That is, some of them believe in it while others reject it. Then Allāh (ﷻ) says, referring to those who reject it: ﴾**Verily, they will come to know!**﴿ and: ﴾**Again, verily they will come to know!**﴿ This is a strong warning and a promise of which there is no doubt. After this, Allāh (ﷻ), makes clear His ability to create the most wondrous things, proving that He is able to do as He wills, such as the resurrection of mankind or anything else that He wills.

﴾**Have We not made the earth an expanse?**﴿ That is, levelled or flattened and manageable for His creation, settled continents.

﴾**And the mountains as pegs**﴿ That is, He made the mountains like tent pegs fixing the earth, so that it does not shake and convulse and disturb those who are upon it.

Then He (ﷻ) says: ﴾**And We have created you in pairs**﴿ That is, male and female, that they may please and comfort one another; and in this way, propagation occurs, as in the Words of Allāh (ﷻ):

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1 Qatādah Ibn Di'āmī As-Sadūsī: A *Tābi'ī* (one of those who met one or more of the Companions) who studied *tafsīr* from the Companion, Ibn Mas'ūd; a native of Baṣra, he was blind from birth and was renowned for his exceptional memory.

2 Ibn Zaid: It would appear that Ibn Kathīr is referring here to Muhammad Ibn Zaid Ibn 'Abdullāh Ibn 'Umar Al-Madanī, and Allāh (ﷻ) knows best. He is described as a reliable source of Ḥadīth by Ibn Ḥajr.

3 Abul Ḥajjāj Mujāhid Ibn Jabr Al-Makkī: A *Tābi'ī* and student of the Companion, Ibn 'Abbās (ؓ). He died in the year 104 A. H. aged 83.

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجاً لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ﴾ (الروم – الآية : ٢١)

﴿And amongst His signs are that He created for you wives from among yourselves that you may find repose in them and that He has placed between you affection and mercy﴾ (Qur'ān 30: 21)

Then He (ﷻ) says: **﴿And We have appointed your sleep for repose﴾** That is, as a break from the activity of the day, from the repetition and toil of life during the working day.

﴿And We have appointed the night as a cloak﴾ That is, the darkness envelops man as though wrapping him in a black garment, as in His Words:

﴿ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴾ (الشمس – الآية : ٤)

﴿By the night as it conceals the day﴾ (Qur'ān 91: 4)

﴿And We have appointed the day for livelihood﴾ That is, We have made the day to begin in the east, lighting the sky and enabling people to go about their daily lives, and to earn their living and conduct their business and so on.

﴿And We built over you seven strong﴾ This means the seven heavens in their spaciousness, their lofty elevation, their perfection, their excellence, their beautification with the heavenly bodies; and so Allāh (ﷻ) says: **﴿And have appointed a dazzling lamp﴾** It means the illuminating sun, lighting the whole world, shedding its glow upon all the people of the earth.

﴿And We have sent down from the rainclouds pouring water﴾ According to the most reliable sources, the Arabic word: *al-mu'ṣirāt*, used in this verse, refers to rainclouds, and not - as claimed by some - the wind or the sky. This was the view of Ibn 'Abbās (ﷺ) 'May Allāh be pleased with him.'

Regarding **﴿pouring water﴾**, the word used in Arabic is: *thajjāj* which, according to Aṭ-Ṭabārī, means continually pouring rather than abundant as suggested by some commentators. However, in

a well known Ḥadīth a woman who had menses said to the Prophet (ﷺ) 'Blessings and Peace be upon him', that her blood flow was great and in describing it, used the word: *thajj* (from the same root as *thajjāj*) which indicates that the word may be used to mean abundance.

﴿**Thereby producing grain and plant**﴾ That is, We produce by this abundant water that which is good, beneficial and blessed. ﴿**grain**﴾ is for livestock and domesticated animals and ﴿**plant**﴾ refers to greens eaten ripe and fresh, and ﴿**gardens**﴾ means orchards and gardens producing fruits of various kinds, colours, tastes and fragrances - even in one patch of land, all together. This is why Allāh (ﷻ) said: ﴿**And gardens of luxurious growth**﴾ which means - according to Ibn 'Abbās (رضي الله عنه) and others: assembled together.

﴿ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتاً ۝ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجاً ۝ وَفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَاباً ۝ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَاباً ۝ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَاداً ۝ لِّلطَّاغِينَ مَآباً ۝ لاَّبِثِينَ فِيهَآ أَحْقَاباً ۝ لاَّ يَذُوقُونَ فِيهَا بَرْداً وَلاَ شَرَاباً ۝ إِلاَّ حَمِيماً وَغَسَّاقاً ۝ جَزَآءً وِفَاقاً ۝ إِنَّهُمْ كَانُواْ لاَ يَرْجُونَ حِسَاباً ۝ وَكَذَّبُواْ بِآيَاتِنَا كِذَّاباً ۝ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَاباً ۝ فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً ﴾ (النباء – الآية : ١٧-٣٠)

17. Assuredly the Day of Decision is a fixed time.
18. A day when the trumpet is blown and you come forth in multitudes.
19. And the heaven is opened and becomes as gates.
20. And the hills are set in motion and become as a mirage.
21. Surely Hell lurks in ambush.
22. A home for the rebellious.
23. They will abide therein for ages.
24. Therein they will taste neither coolness nor [any] drink.

25. Except boiling water and a paralyzing cold.
26. A reward proportioned.
27. Assuredly they looked not for a reckoning.
28. They called Our Signs false with a strong denial.
29. We have recorded everything in a book.
30. So taste; no increase do We give you except of torment.

﴾Assuredly the Day of Decision is a fixed time﴿ He (ﷻ) informs us about the Day of Decision; that is, it is a fixed day whose appointment can neither be delayed nor brought forward and its date is not known to anyone except Allāh (ﷻ) as in His Words:

﴿ وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ ﴾ (هود – الآية : ١٠٤)

﴾And We will not delay it beyond its fixed time﴿ (Qur'ān 11: 104)

﴾A day when the trumpet is blown and you come forth in multitudes﴿ According to Aṭ-Ṭabārī, it means that every community will come forth with its Messenger (ﷺ), as in the Words of Him:

﴿ يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَامِهِمْ ﴾ (الإسراء – الآية : ٧١)

﴾On that Day We will call forth every people with their Imām [i.e. their Prophet]﴿ (Qur'ān 17: 71)

Bukhārī reports, on the authority of Abū Ḥurairah (رضي الله عنه), that the Messenger of Allāh (ﷺ) said: "Between the two blows (of the trumpet) is forty." They asked: "Forty days?" He replied: "I refuse (to answer)." They asked: "Forty years?" He said: "I refuse." Then he said: "Then Allāh (ﷻ) will send down from the heavens water causing mankind to grow like vegetables (from the earth). Nothing remains of man except the coccyx (tail bone) and from it mankind will be (re-) created on the Day of Resurrection."

﴾And the heaven is opened and becomes as gates﴿ That is, it will become a way for the descent of the angels.

﴾And the hills are set in motion and become as a mirage﴿ This is like the Words of Him (ﷻ):

﴿ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ﴾ (النمل – الآية : ٨٨)

﴿And you will see the mountains and think them fixed and immovable but they will pass away as do the clouds﴾ (Qur'ān 27: 88) And His Words:

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ﴾ (القارعة – الآية : ٥)

﴿And the mountains will become as carded wool﴾ (Qur'ān 101: 5)

﴿And become as a mirage﴾ That is, they will appear to the onlooker to be something substantial, when in fact they are as nothing; after this, they will disappear entirely, leaving no trace - as Allāh (ﷻ) says:

﴿ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفاً ۞ فَيَذَرُهَا قَاعاً صَفْصَفاً ۞ لاَّ تَرَى فِيهَا عِوَجاً وَلاَ أَمْتاً ﴾ (طـه – الآية : ١٠٥-١٠٧)

﴿And they ask you concerning the mountains; say [to them]: "My *Rabb* will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved"﴾ (Qur'ān 20: 105-107)

And He (ﷻ) says:

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الأَرْضَ بَارِزَةً ﴾ (الكهف – الآية :٤٧)

﴿A day on which We move the mountains and you will see the earth as a levelled plain﴾ (Qur'ān 18: 47)

﴿Verily, Hell lurks in ambush﴾ That is to say: Hell lies in wait for the rebellious - they are the disobedient, the rejecters who oppose the Messenger. **﴿Verily, Hell lurks in ambush﴾** According to Al-Ḥasan[4] and Qatādah, this means that none shall enter Paradise until he is tried by fire; if he is succesful, he will be

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4 Al-Ḥasan Al-Baṣrī: A *Tābi'ī* and student of the Companion, Ibn Mas'ūd (ؓ).

saved, and if not he will remain in the Hell-fire. According to Ath-Thawrī,[5] above it are three bridges.

﴾A dwelling place for those who transgress﴿ That is, a place to which they are sent, which is unstable their eternal abode, their unalterable fate.

﴾They will abide therein for ages﴿ Scholars have disagreed as to what constitutes ages;[6] it was said: Eighty years, each day of which equals a thousand earthly years. Some said seventy years and others said forty years and even three hundred years. It was narrated that the Prophet (ﷺ) said: "It is equivalent to thirty million years." - However, this is an extremely weak narration. It is also reported that the Prophet (ﷺ) said that it is eighty years and more. According to As-Suddī[7] **﴾They will abide therein for ages﴿** means seven hundred ages, each one lasting seventy years, each year lasting three hundred and sixty days and each day like a thousand earthly years.

According to Muqātil Ibn Ḥayyān, this verse has been abrogated by the verse: **﴾So taste (that which you have earned): No increase shall we give you except in torment﴿**

According to Aṭ-Ṭabārī, it is possible that this verse is connected to the verse: **﴾Therein they will taste neither coolness nor [any] drink﴿**, then Allāh (ﷻ) will make for them a punishment of another kind. And the correct opinion is that it is a punishment without end as Qatādah and Rabī'[8] said, and he quotes Al-Ḥasan Al-Baṣrī who said that *Aḥqāb* implies no limit

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5 Sufyān Ibn Sa'īd Ibn Masrūq Ath-Thawrī: Known as Abu 'Abdullāh, he was a great scholar of *fiqh* and Ḥadīth and was a renowned Imām. He died at the age of sixty-four years in 61 A. H.

6 The word used in Arabic is: *Aḥqāb*, a plural whose singular is *ḥuqub*, or *ḥuqb*, or *ḥiqbah* a period of time. The disagreement of the scholars was over the precise length of that period.

7 As-Suddī: Ibn Ḥajr Al-'Asqalānī lists a number of scholars throughout the ages who bear the name As-Suddī and it is unclear to me to which of them Ibn Kathīr is referring.

8 Ar-Rabī' Ibn Anas Al-Bakrī Al-Baṣrī Al-Khurāsānī: *A Tābi'ī* from Madīnah, he narrated from Anas Ibn Mālik, Abul 'Āliyah and Al-Ḥasan Al-Baṣrī. He later settled in north west Iran. He died in 139 A.H.

and it means to remain in the Fire although it has been said that the *ḥuqub* is seventy years, each one equivalent to a thousand earthly years. According to Sa'īd Ibn Qatādah, it is a period without end, since each *ḥuqub* is followed by another *ḥuqub* without cessation. Rabī' Ibn Anas says that no one knows the length of time except Allāh (ﷻ).

﴾Therein they will taste neither coolness nor [any] drink﴿ That is, they will not find in Hell any coolness for their hearts, nor good drinks to nourish and refresh them; and so Allāh (ﷻ) says: **﴾Except boiling water and a paralyzing cold﴿** As for the paralyzing cold, according to Abul 'Āliyah[9] it refers to a drink composed of the blood, pus, sweat and tears of the inhabitants of the Hell-fire. Aṭ-Ṭabārī says that what is meant by the words: **﴾Therein they will taste neither coolness﴿** refers to sleep; that is, they will not taste sleep therein. This explanation was also mentioned by Ibn Abi Ḥātim[10] and Al-Baghawī[11]

﴾A reward proportioned﴿ That is, this is the punishment they will meet because of the immoral deeds which they did in this life. So said Qatādah, Mujāhid and others.

Then Allāh (ﷻ) says: **﴾Assuredly they looked not for a reckoning﴿** They did not believe in an after-life where they would be held accountable for their deeds in this life.

﴾They called our signs false with a strong denial﴿ They rejected the proofs of Allāh (ﷻ) sent to His creatures by way of His Messenger, accusing him of lying and opposing him.

﴾We have recorded everything in a book﴿ That is, He knows the actions of all His slaves and has recorded them to be used for

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9 Abul 'Āliyah Rufa'i Ibn Mihrān Ar-Riyāhī: A *Tābi'ī* in Madīnah. Originally from Baṣra in 'Iraq, he heard from many Companions, including Ibn 'Abbās, Ibn Mas'ūd and Ubayy Ibn Ka'ab (ﷺ). His students included Qatādah and Rabī' Ibn Anas.

10 'Abdul-Raḥmān Ibn Muhammad Ibn Idrīs Ibn Abū Ḥātim: A great Muslim scholar of the tenth century (C.E.) and a *mufassir* (scholar of *tafsīr*).

11 Al-Ḥusain Ibn Mas'ūd Ibn Muhammad Al-Baghawī: A great Muslim scholar, his *tafsīr* was praised by Ibn Kathīr. He was a renowned scholar of Ḥadīth, *fiqh* and *tafsīr*. He died in the year 516 A.H. at more than eighty years of age.

or against them and He will recompense them accordingly - if good, with good and if evil, with evil.

﴿So taste, no increase do We give you except of torment﴾ That is, it will be said to the people of the Hell-fire: "Taste the Fire which you have earned; We will not increase for you anything except punishment, with another the same as it, then another similar to that."

According to 'Abdullāh Ibn 'Amr (ﷺ)[12] no stronger verse has been revealed concerning the people of the Hell-fire than this: **﴿So taste; no increase do we give you except of torment﴾** He (Ibn 'Amr) said their punishment is increased forever.

﴿ إِنَّ لِلْمُتَّقِينَ مَفَازاً ۞ حَدَآئِقَ وَأَعْنَاباً ۞ وَكَوَاعِبَ أَتْرَاباً ۞ وَكَأْساً دِهَاقاً ۞ لاَّ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ كِذَّاباً ۞ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَاباً ﴾

(النباء – الآية : ٣١-٣٦)

31. Verily, for the dutiful is achievement -
32. Gardens enclosed and vineyards,
33. And maidens for companions,
34. And a full cup.
35. There they never hear vain discourse nor lying -
36. Requital from your Lord - a gift in payment.

Allāh (ﷻ) says, concerning those who are fortunate and that which He has prepared for them of honour and bliss:

﴿Verily, for the dutiful is achievement﴾ According to Ibn 'Abbās (ﷺ), **﴿achievement﴾** means a place of rest and recreation; according to Mujāhid and Qatādah, they have succeeded and been saved from the Fire. It is clear however, that the saying of Ibn 'Abbās (ﷺ) is more correct because Allāh (ﷻ) says after that:

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12 'Abdullāh Ibn 'Amr: The son of 'Amr Ibn 'Al-'Aas, he narrated a large number of Ḥadīth from the Prophet (ﷺ) - Abū Ḥurairah (ﷺ) said that he had more Ḥadīth than himself, due to his ability to write.

﴾Gardens enclosed and vineyards﴿ The gardens and orchards are of dates and other fruits.[13]

﴾And maidens for companions﴿ This means beautiful women, having eyes with a marked contrast between white and black. Ibn 'Abbās (ﷺ) and others said that the Arabic word used in the verse: *kawā'ib* means shapely; that is, they are buxom women, firm of figure because they are virgins, Arab women, all of the same age. It is narrated from Abu Umāmah (ﷺ) that he said that Allāh's Messenger (ﷺ) said: Surely the garments of the people of Paradise come from the pleasure of Allāh (ﷻ), and as surely, the clouds pass over them and call to them: "Oh, people of Paradise! With what would you like us to shower you?" Then they will shower them with beautiful, buxom maidens.

﴾And a full cup﴿ According to Ibn 'Abbās (ﷺ), it is a cup which is continually full, while 'Ikrimah[14] said: Containing a pure beverage. Mujāhid, Al-Ḥasan, Qatādah and Ibn Zaid said: Full to overflowing, while Mujāhid and Sa'īd Ibn Jubair[15] said: It is constantly refilled ﴾There they never hear vain discourse﴿ is like His (ﷻ) Words:

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴾ (الواقعة – الآية ٢٥)

﴾There they hear no vain talk nor sinful speech﴿ (Qur'ān 56: 25)[16]

That is, there is no vain talk therein without benefit or purpose and no lies. Indeed it is the abode of peace and everything in it is unimpaired by defect.

﴾Requital from your *Rabb*-a-gift in payment﴿ That is, those things which We have mentioned are given as a reward from

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13 These orchards and vineyards are unlike anything in this world and are unimaginable.

14 'Ikrimah Abū 'Abdullāh Al-Barbarī: He was a slave of Ibn 'Abbās. He died in 105 A.H. at an advanced age.

15 Abū 'Abdullāh Sa'īd Ibn Jubair Al-Asadi Al-Kūfī: A *Tābi'ī*, he was a student of Ibn 'Abbās (ﷺ) in Makkah . He died in the year 95 A.H.

16 About which Ibn Kathīr says: "No vain talk, empty of meaning is heard in Paradise and no low, base words are heard."

your Lord, from His Bounty, Generosity and Mercy.

﴿a gift in payment﴾ That is, sufficient, complete, unimpaired, bountiful.

﴿ رَّبِّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَـٰنِ لاَ يَمْلِكُونَ مِنْهُ خِطَاباً ۞ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلاَئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـٰنُ وَقَالَ صَوَاباً ۞ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَن شَآءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآباً ۞ إِنَّآ أَنذَرْنَـٰكُمْ عَذَاباً قَرِيباً يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنتُ تُرَاباً ﴾

(النباء – الآية :٣٧-٤٠)

37. *Rabb* of the heavens and the earth and all that is in between them, The All Beneficent with whom none can converse.
38. On the Day when the Spirit and the angels stand arrayed [in rows] they speak not, except him whom the All Beneficent allows and he speaks that which is right.
39. That is the True Day. So whoever wills, let him seek recourse unto his *Rabb*.
40. Verily, We warn you of a doom at hand, a day on which a man will look upon his own handiwork and the unbeliever will cry: "Would that I were dust!"

Allāh (ﷻ) tells us of His Greatness and Might, informing us that He is the Lord of the heavens and the earth and all that is in between them and that He is the Beneficent whose Beneficence covers all things.

﴿With Whom none can converse﴾ This means that none can initiate conversation with Him except by His permission.

﴿On the Day when the Spirit and the angels stand arrayed [in rows] they speak not﴾ Scholars of *tafsīr* have differed as to the meaning of **﴿the Spirit﴾** here; Al-'Awfī[17] narrates that according to Ibn 'Abbās

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17 'Aṭiyah Ibn Sa'd Ibn Junādah Al-'Awfī: He was known as Abul Ḥasan. According to Ibn Ḥajar, he was a shi'ite and prone to make mistakes and to commit *tadlīs*.

(ﷺ), it refers to the souls of the sons of Ādam (ﷺ) It was also said that they *are* the sons of Ādam (ﷺ); this was the opinion of Al-Ḥasan Al-Baṣrī and Qatādah.

Qatādah is also reported to have said that it is one of those things kept secret by Ibn 'Abbās (ﷺ). It was also claimed that they are from amongst Allāh's creation, in the shape of the sons of Ādam (ﷺ) and neither angels nor mankind - that they eat and drink. This was said by Ibn 'Abbās (ﷺ), Mujāhid, Abu Ṣāliḥ[18] and Al-A'amash.[19] Others conclude that it is the angel, Jibrīl (ﷺ) - this was according to Ash-Sha'abī[20], Sa'eed Ibn Jubair and Aḍ-Ḍaḥḥāk.[21] This is supported by the Words of Allāh (ﷻ):

﴿ نَزَلَ بِهِ الرُّوحُ الأَمِينُ ۞ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴾

(الشعراء – الآية :١٩٣-١٩٤)

﴾The Trustworthy Spirit descended with it [the Message]; and imbued your heart with it that you might be [one] of the Warners﴿ (Qur'ān 26: 193-194)

Muqātil Ibn Ḥayyān[22] said: The Spirit is the most honoured from amongst the angels and the nearest to the *Rabb*, the Almighty, the All-Powerful and the bearer of revelation. It was also said that the Spirit is a reference to the Qur'ān. Some said it is an angel from amongst the angels who bears the fate/destiny of all creation.

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18 Abū Ṣāliḥ: There have been several scholars who bore this *kunyah* (nickname) in the history of Islām and it is not clear to me to whom Ibn Kathīr was referring here.

19 Sulaimān Ibn Mihrān Al-Asadī Al-Kāhilī Al-A'amash: He was a great scholar of Ḥadīth, knowledgeable in *qirā'āt* (different styles of Qur'ānic recitation), though according to Ibn Ḥajar, he was sometimes guilty of committing *tadlīs*. He died in the year 47 A. H.

20 'Aamir Ibn Sharāheel Ash-Sha'bī: He was a great scholar of Ḥadīth and *fiqh*. He died around the year 100 A. H. at about eighty years of age.

21 Aḍ-Ḍaḥḥāk Ibn Muzāhim Al-Hilālī Al-Balkhī Al-Khurāsānī: He is generally considered to have studied under Sa'īd Ibn Jubair. He died in the year 105 A.H.

22 Muqātil Ibn Ḥayyān An-Nabāṭī: A great scholar of Ḥadīth, he died in the year 49 A.H. in India.

According to Aṭ-Ṭabārī, the most correct of these sayings is that it refers to the sons of Ādam (ﷺ) and Allāh (ﷻ) knows best. **﴾except him whom the All Beneficent allows﴿** is like His (ﷻ) Words:

﴿ يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴾ (هود – الآية : ١٠٥)

﴾A day on which no individual will speak but by His leave﴿ (Qur'ān 11: 105)

It has been reported authentically that the Prophet (ﷺ) said: "None shall speak on that Day except the Messengers (ﷺ) (of Allāh)."

﴾And he speaks that which is right﴿ Meaning the Truth; and from the Truth is the saying: "*Lā Ilāha IllāllĀllāh.*"[23] This was said by Abu Ṣāliḥ and 'Ikrimah.

﴾That is the True Day﴿ That is, it will be a day that cannot be avoided.

﴾So whoever wills, let him seek recourse unto his *Rabb*﴿ That is, seek refuge, a straight path by which he may be guided, a path which will lead him to success.

﴾Verily, We warn you of a doom at hand﴿ It refers to the Day of Judgement. Because of the certainty of it, it is described as near, as everything which is coming for sure may be described as near.

﴾A day on which a man will look upon his own handiwork﴿ All of his actions will be shown to him, bad and good, old and recent, as in the Words of Him:

﴿ وَوَجَدُواْ مَا عَمِلُواْ حَاضِراً ﴾ (الكهف – الآية : ٤٩)

﴾And they will find all their actions displayed [before them]﴿ (Qur'ān 18: 49) And His Words:

﴿ يُنَبَّأُ الإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴾ (القيامة – الآية : ١٣)

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23 i.e. None is worthy of worship except Allāh (ﷻ).

﴾Man will know on that Day what he has sent forth and what he has held back﴿ (Qur'ān 75: 13)

﴾And the unbeliever will cry: "Would that I were dust!"﴿ That is, the unbeliever will wish on that Day that he was still dust in his grave and that he had never been created nor brought back to life, when he sees the punishment of Allāh (ﷻ) and he sees the corruption which was recorded against him by the Honourable Recording Angels. It was said that he (the unbeliever) will wish, when he sees Allāh (ﷻ) judging the animals and then ordering them: "Be dust!" that he were also an animal so that he might be returned to dust and not suffer the painful consequences of his actions in this world. This has been narrated from the Ḥadīth of the Prophet (ﷺ) and from the sayings of Abū Hurairah (رضي الله عنه), 'Abdullāh Ibn 'Amr (رضي الله عنه) and others. This is the end of the *tafsīr* of *Sūrat An-Nabā'*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سُورَةُ النَّـــازِعَــات

Sūrat An-Nāzi'āt

Those Who Drag Forth

Qur'ān: 79

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ وَالنَّازِعَاتِ غَرْقاً ۞ وَالنَّاشِطَاتِ نَشْـــطاً ۞ وَالسَّـــابِحَاتِ سَـــبْحاً ۞
فَالسَّابِقَاتِ سَبْقاً ۞ فَالْمُدَبِّرَاتِ أَمْراً ۞ يَوْمَ تَرْجُفُ الرَّاجِفَـــةُ ۞ تَتْبَعُـــهَا
الـــرَّادِفَةُ ۞ قُلُوبٌ يَوْمَئِـــذٍ وَاجِفَةٌ ۞ أَبْصَارُهَـــا خَاشِعَةٌ ۞ يَقُولُونَ أَإِنَّـــا
لَمَرْدُودُونَ فِي الْحَافِـــرَةِ ۞ أَإِذَا كُنَّا عِظَامـــاً نَخِرَةً ۞ قَالُـــواْ تِلْـــكَ إِذاً
كَرَّةٌ خَـــاسِرَةٌ ۞ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِـــدَةٌ ۞ فَـــإِذَا هُـــم بِالسَّـــاهِرَةِ ﴾

(النازعات– الآية :١-١٤)

1. By those who drag forth with great violence.
2. By those who [do so] with gentleness.
3. By those who come floating.
4. By those who hasten.
5. And those who implement the commands.
6. On the Day, the earth and the mountains will shake violently.
7. And the second follows it.
8. On that Day hearts beat painfully.
9. While eyes are downcast.
10. They say: "Shall we really be returned to our first state?"
11. "Even after we are crumbled bones?"

12. They say: "It would in that case be a return with loss."
13. Surely it will need but one shout,
14. And immediately they will find themselves in *sāhirah.*

﴾By those who drag forth with great violence﴿ Ibn Mas'ūd (ﷺ), Ibn 'Abbās (ﷺ), Masrūq, Sa'īd Ibn Jubair and others said that this verse refers to the angels who drag forth the souls from the sons of Ādam (ﷺ); some of them remove the souls with great difficulty as though they are drowning, while others remove the souls with great ease as in the Words of Allāh (ﷻ) (in the following verse): **﴾By those who [do so] with gentleness﴿** - This is according to Ibn 'Abbās (ﷺ). Also attributed to Ibn 'Abbās (ﷺ) is the view that **﴾those who drag forth﴿** refers to the souls of the unbelievers which drag (themselves) forth with force, then with ease and then are submerged in the Fire. This was reported by Ibn Abū Ḥātim. Mujāhid said the verse refers to death and Al-Ḥasan Al-Baṣrī and Qatādah said it refers to the stars, while 'Aṭā' Ibn Abū Rabāḥ[24] said it is like the pain of death in battle. The most correct of all these sayings is the first and that is the view of the majority of the scholars of *tafsīr*. **﴾By those who come floating﴿** Ibn Mas'ūd (ﷺ) said that it refers to the angels; this view was also attributed to 'Alī Ibn Abū Ṭālib (ﷺ), Mujāhid, Sa'īd Ibn Jubair and Abū Ṣāliḥ. Also attributed to Abū Ṣāliḥ is the interpretation of this verse as referring to death. Qatādah said: "They are the stars." 'Aṭā' Ibn Abū Rabāḥ said: "They are ships." **﴾By those who hasten﴿** It was narrated according to 'Alī, Masrūq, Mujāhid, Abū Ṣāliḥ and Al-Ḥasan Al-Baṣrī that it refers to angels. Al-Ḥasan said that they were the first to believe and testify to the truth. Mujāhid said it refers to death and Qatādah said it is the stars. 'Aṭā' said it means the horses ridden during jihād (struggle) in the way of Allāh (ﷻ).

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[24] 'Aṭā' Ibn Abū Rabāḥ: A *Tābi'ī*, born in Yemen of Nubian parents, he became a student of Ibn 'Abbās. Abū Ḥanīfah, the founder of the Ḥanafī school of *fiqh* was said to have studied under him. He died in Makkah in 114-115 A.H.

﴿**By those who hasten**﴾ According to the majority of commentators, this refers to the angels rushing to carry out the orders of their *Rabb* from above and they do not disagree on any point in connection with this verse, except that Ibn Jarīr At-Ṭabārī mentioned the agreed meaning of the verse without confirming or refuting it. ﴿**On the Day, the earth and the mountains will shake violently. And the second follows it**﴾ According to Ibn 'Abbās (ﷺ), on the Day when the first trump sounds, the earth and the mountains will shake violently and this will be followed by the second trump. Mujāhid, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk and others agree with this. However, Mujāhid also said that the first verse is like Allāh's Words:

﴿ يَوْمَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيباً مَّهِيلاً ﴾

(المزمل - الآية : ١٤)

﴿**A day on which the earth will erupt [in quakes] and the mountains [likewise]**﴾ (Qur'ān 73: 14)

As for the second verse, he said it is like Allāh's Words:

﴿ وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴾ (الحاقة - الآية : ١٤)

﴿**And the earth and the mountains will be lifted up and crushed with one crush**﴾ (Qur'ān 69: 14)

Imām Aḥmad narrates that the Messenger of Allāh (ﷺ) said: "The trump comes and is followed by the second: death comes with all it entails." A man said: "O Messenger of Allāh (ﷺ)! What if I made all my supplications for you?" He replied: "Then Allāh (ﷻ) would suffice you in all that is important to you in this world and the next." At-Tirmizī, Ibn Abū Ḥātim and Ibn Jarīr have narrated something similar from the Ḥadīth of Sufyān Ath-Thawrī, although the wording in that of At-Tirmizī and Ibn Abū

Ḥātim is: The Messenger of Allāh (ﷺ) used to stand in prayer in the last third of the night and say: "O you people! Remember Allāh (ﷻ); the trump comes and is followed by the second: (Then) death comes with all that it entails."

﴾**On that Day hearts beat painfully**﴿ Ibn 'Abbās (ﷺ) says that it means the hearts are fearful; Mujāhid and Qatādah concurred with this. ﴾**While eyes are downcast**﴿ That is the eyes of the owners of the fearful hearts. Those people will be humbled, wretched after seeing the terror that awaits (them). ﴾**They say: "shall we really be returned to our first state?"**﴿ This will be asked by the polytheists of Quraish and those who believe as they did regarding the Resurrection, disbelieving or regarding as remote the possibility of being called forth, having been laid in their graves and their bodies have already rotted, their bones crumbled; and so Allāh (ﷻ) says that the polytheists will say: ﴾**Even after we are crumbled bones?**﴿ ﴾**They say: "It would in that case be a return with loss."**﴿ That is, the unbelievers say: "If we are resurrected by Allāh (ﷻ) after we die we will surely lose by it." ﴾**Surely it will need but one shout, and immediately they will find themselves in *sāhirah***﴿ That is, it is merely one order from Allāh (ﷻ), not more than that, nor is it known to any but Allāh (ﷻ) when it will be. The order is to the angel, Israfeel (ﷺ) to blow the trumpet which will call forth mankind and the people will stand before their *Rabb*, the All-Mighty, the All-Powerful as in the Words of Him:

﴿ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴾
(الإسراء - الآية : ٥٢)

﴾**On that Day He will call you and you will answer by His Grace and you will think that you have not abided but for a short time**﴿ (Qur'ān 17: 52) And His Words:

﴿ وَمَآ أَمْرُنَآ إِلاَّ وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴾ (القمر - الآية : ٥٠)

﴿And Our Order is but one, like the blink of an eye﴾ (Qur'ān 54: 50)

And His Words (ﷻ):

﴿ وَمَآ أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ ﴾ (النحل - الآية : ٧٧)

﴿And the Order of the Hour is naught but a blink of an eye or less﴾ (Qur'ān 16: 77)

﴿Surely it will need but one shout﴾ According to Ibrāhīm At-Taimi[25] it is a shout of anger from Allāh (ﷻ) over His Creation on the Day when they are sent forth. Al-Ḥasan Al-Baṣrī also said it is a shout of anger. Abū Mālik[26] and Ar-Rabī' Ibn Anas said the **﴿shout﴾** refers to the second trump. **﴿And immediately they will find themselves in *sāhirah*﴾** It was said by Ibn 'Abbās (رضي الله عنه) that *sāhirah* means all of the earth. 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Ibn Zaid said that it means the face of the earth. Mujāhid says the people were interred in the ground and after being brought forth to the surface the earth will become levelled and flat and this is the meaning of *sāhirah*. Ath-Thawrī said it is the land of Ash-Shām[27] 'Uthmān Ibn Abū Al-'Ātikah[28] said that it means *Bait Al-Maqdis*.[29] It is also narrated from Qatādah that he

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[25] Ibrāhīm Ibn Yazīd Ibn Shuraik At-Taimī: Known as Abū Asmā', he was a pious man, although, according to Ibn Ḥajar, the renowned scholar of Ḥadīth, he sometimes related *mursal* narrations and sometimes committed *tadlīs* (i.e. intentionally or unintentionally covering up a weakness in a Ḥadīth's *isnād*). He died in the year 92 A. H. aged forty years.

[26] Abū Mālik: It is unclear to me to whom Ibn Kathīr is referring, since only the *kunyah* (nickname) is given.

[27] Ash-Shām: The area of land covering present-day Syria, Jordan, Palestine and Lebanon.

[28] 'Uthmān Ibn Abū Al-'Ātikah Ad-Dimashqī: A scholar of Ḥadīth from the first century A.H. he died in the year 52. Bukhārī and Abū Dāwūd amongst others reported his narrations.

[29] *Bait Al-Maqdis*: Jerusalem

said it means the Hell-fire. However all these interpretations are very strange and the correct meaning is the face of the earth.

﴿ هَلْ أَتَاكَ حَدِيثُ مُوسَى ۞ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِي الْمُقَدَّسِ
طُوًى ۞ اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۞ فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى ۞
وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى ۞ فَأَرَاهُ الآيَةَ الْكُبْرَى ۞ فَكَذَّبَ
وَعَصَى ۞ ثُمَّ أَدْبَرَ يَسْعَى ۞ فَحَشَرَ فَنَادَى ۞ فَقَالَ أَنَا رَبُّكُمُ
الأَعْلَى ۞ فَأَخَذَهُ اللَّهُ نَكَالَ الآخِرَةِ وَالأُولَى ۞ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن
يَخْشَى ﴾ (النازعات - الآية : ١٥-٢٦)

15. Has the story of Mūsā come to you?
16. How his *Rabb* called to him in the Holy Vale of *Ṭuwā*,
17. [Saying]: "Go to Fir'aoun, verily he is rebellious."
18. And say [to him]: "Do you wish to grow?"
19. Then I will guide you to your *Rabb* and you shall fear [Him].
20. And so he showed him the Great Sign.
21. But he denied and disobeyed,
22. Then he turned away in haste,
23. Then he gathered and summoned,
24. And proclaimed: "I am your *Rabb*, the Highest."
25. So Allāh seized him and made him an example for the latter and the former.
26. Verily herein is indeed a lesson for him who fears.

Allāh (ﷻ), informs the Messenger, Muhammad (ﷺ) concerning his Messenger and Slave, Mūsā (عليه السلام) that He sent him to Fira'oun (Pharoah) and strengthened him with miracles and in spite of this, Fira'oun remained unconvinced, an unbelieving tyrant until Allāh (ﷻ) destroyed him and this is the reward of all those who reject him and the message he brought (i.e. the message of pure Islāmic Monotheism) and so Allāh (ﷻ) says at the end: ﴿**Verily herein is indeed a lesson for him who fears**﴾

❴**Has the story of Mūsā come to you?**❵ Have you heard the news about Mūsā? ❴**How his *Rabb* called to him**❵ That is, He actually spoke to him, calling out his name. ❴**In the Holy Vale**❵ That is, in the purified valley. ❴***Ṭuwā***❵ This is the name of the valley, according to the most correct opinions. Allāh (ﷻ) said to him: ❴**Go to Fira'oun, verily he is rebellious**❵ That is, he is tyrannical, disobedient and unjust. ❴**And say [to him]: "Do you wish to grow?"**❵ That is, are you able to respond positively to a way which will cause you to grow in grace and which will make you submissive and obedient (to Allāh (ﷻ)? ❴**Then I will guide you to your *Rabb* and you shall fear Him**❵ That is, I will tell you how to worship your *Rabb* and your heart will become humble, obedient and fearful (towards Him), having previously been wicked, cruel and far from goodness. ❴**And so he showed him the Great Sign**❵ That is, Mūsā (عليه السلام) made plain to Fira'oun most clearly and conclusively the truth of the Message which he brought from Allāh (ﷻ) which he brought with the strongest of proofs.[30] ❴**But he denied and disobeyed**❵ That is, he denied the truth and rejected the order of obedience to Allāh (ﷻ) and his heart was filled with disbelief and he did not obey Mūsā (عليه السلام) either in his heart or by his actions, and the fact that he knew that Mūsā (عليه السلام) spoke the truth does not necessitate his faith and belief in him, since (true) knowledge is knowledge of the heart while faith and belief are demonstrated by action and that entails following the truth in humility. ❴**Then he turned away in haste**❵ That is, for a comparison between truth and falsehood, to which he called upon his sorcerers that they may confront that which was brought by Mūsā (عليه السلام) from his miracles. ❴**Then he gathered and summoned**❵ That is, he gathered and summoned his people. ❴**And proclaimed: "I am your *Rabb*, the Highest."**❵ According to Ibn 'Abbās (رضي الله عنه) and Mujāhid, Fira'oun said these words forty years after telling them: "I did not

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[30] Allāh (ﷻ) said: (Qur'ān 7: 106-108)

inform you of another deity besides me."[31] **﴾So Allāh seized him and made him an example for the latter and the former﴿** That is, Allāh's retribution overtook him and He made him as a lesson for those of mankind who are like Fira'oun, who are rebellious in this world. In the Words of Allāh (ﷻ):

﴿ وَأُتْبِعُوا۟ فِي هَـٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ﴾ (هــود - الآية : ٩٩)

﴾Most wretched is their lot on the Day of Resurrection﴿ (Qur'ān 11: 99) And

﴿ وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لاَ يُنصَرُونَ ﴾
(القصص - الآية : ٩٩)

﴾And We made them leaders, calling [the people] to the Hell-fire and on the Day of Resurrection, they will find none to help them﴿ (Qur'ān 28: 41)

So the correct interpretation of the verse is that it refers to this earthly life and the Hereafter. It was also said that it means His two words, the first and the second; and it was said it refers to Fira'oun's disbelief and his disobedience. However, the correct interpretation (as stated above,) is the first. **﴾Verily herein is indeed a lesson for him who fears﴿** That is, for him who takes heed and learns a lesson and is restrained.

﴿ أَأَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَاهَا ۞ رَفَعَ سَمْكَهَا فَسَوَّاهَا ۞ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۞ وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۞ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَاهَا ۞ وَالْجِبَالَ أَرْسَاهَا ۞ مَتَاعاً لَّكُمْ وَلأَنْعَامِكُمْ ﴾

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[31] How colossal must have been the pride, arrogance and self-satisfaction of Fira'oun that for forty years he clung to the delusion that he was the One True Deity and the *Rabb*, All-High!

(النازعات - الآية : ٢٧-٣٣)

27. Are you the harder to create or is the heaven that He built?
28. He raised the height thereof and ordered it;
29. And He made dark the night thereof and He brought forth the morn thereof.
30. And after that He spread the earth,
31. He produced its water and its pasture from it.
32. And He made fast the mountains,
33. A provision for you and for your cattle.

He (ﷻ) says in rebuttal to those who deny the Resurrection: ﴾Are you﴿ - O people - ﴾harder to create or is the heaven?﴿ - It means (of course) that the heaven is harder to create; the question is rhetorical. He (ﷻ) says:

﴿ لَخَلْقُ السَّمَاوَاتِ وَالأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ ﴾ (الغافر – الآية : ٥٧)

﴾Verily the creation of the heavens and the earth is greater than the creation of mankind﴿ (Qur'ān 40: 57) And:

﴿ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴾ (يس – الآية : ٨١)

﴾Is not He who created the heavens and the earth capable of creating their like? Assuredly, and He is the All-Knowing Creator﴿ (Qur'ān 36: 81)

His Words: ﴾that He built﴿ are explained by His subsequent words: ﴾He raised the height thereof and ordered it﴿ That is, He made it an exalted edifice whose structure is without limits, and whose vastness is unending, adorned by the heavenly bodies in the darkness of night. ﴾And He made dark the night thereof and He brought forth the morn thereof﴿ That is, We have made the night pitch-black and the day illuminated, emanating from the east; this

meaning was agreed upon by Ibn 'Abbās (ﷺ), Mujāhid, 'Ikrimah, Sa'īd Ibn Jubair and many others. **﴾And after that He spread the earth﴿** Allāh (ﷻ) has made plain the meaning of this verse with the following verse: **﴾He produced its water and its pasture from it﴿** - as was made clear in the fourth verse of Qur'ān *As-Sajdah* (The Prostration),[32] Allāh (ﷻ) created the heavens after the earth and He only mentions the spreading out of the earth after the creation of the heavens, meaning that He released that which was in it by force and this is the meaning of the saying of Ibn 'Abbās (ﷺ) and others, which was preferred by Ibn Jarīr. **﴾He spread the earth﴿** Spreading it means He produced from it water and pasture, splitting open the earth to produce rivers and placing it in the mountains and sands, channels and hills. **﴾And He made fast the mountains﴿** That is, He fixed them and made them immovable in their places, and He is the All-Wise, the All-Knowing, the All-Kind in His Merciful Creation. Imām Aḥmad narrated that the Prophet (ﷺ) said: When Allāh (ﷻ) created the earth it began to convulse and then He created mountains and He cast them upon the earth and it became fixed and the angels were amazed by the creation of the mountains and they said: "O *Rabb*! Is there anything from amongst Your creation stronger than the mountains?" He replied: "Yes, iron." They asked: "O *Rabb*! Is there anything from amongst Your creation stronger than iron?" He replied: "Yes, fire." They asked: "O *Rabb*! Is there anything from amongst Your creation stronger than fire?" He answered: "Yes, water." They said: "O *Rabb*! Is there anything from amongst Your creation stronger than water?" He replied: "Yes, the wind." They asked: "O *Rabb*! Is there anything from amongst Your creation stronger than the wind?" He answered: "Yes, the son of

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32 Allāh (ﷻ) says: (Qur'ān 32: 4) Ibn Kathīr explains that the *tafsīr* of this verse is the same as that of His Words: (Qur'ān 2: 29), thus making it clear that the creation of the earth preceded the creation of the heavens.

Ādam (ﷺ)-he gives charity with his right hand and keeps it secret from his left." ﴾A provision for you and for your cattle﴿ That is, He spread the earth and brought forth its springs and that which was concealed in it and made its rivers to flow and produced from it bountiful harvests and trees and fruits and fixed its mountains that its people may reside in it – all of this as a provision for His creation and all that they need of livestock which they eat and use as beasts of burden and to ride whenever they need in this world until their time is done.

﴿ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۞ يَوْمَ يَتَذَكَّرُ الإِنسَانُ مَا سَعَى ۞ وَبُرِّزَتِ
الْجَحِيمُ لِمَن يَرَى ۞ فَأَمَّا مَن طَغَى ۞ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۞ فَإِنَّ الْجَحِيمَ
هِيَ الْمَأْوَى ۞ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى ۞ فَإِنَّ
الْجَنَّةَ هِيَ الْمَأْوَى ۞ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۞ فِيمَ أَنتَ مِن
ذِكْرَاهَا ۞ إِلَى رَبِّكَ مُنتَهَاهَا ۞ إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ۞ كَأَنَّهُمْ يَوْمَ
يَرَوْنَهَا لَمْ يَلْبَثُوا إِلاَّ عَشِيَّةً أَوْ ضُحَاهَا ﴾ (النازعات – الآية : ٣٤-٤٦)

34. And when the Great Disaster comes,
35. A day when man will call to mind his endeavours.
36. And Hell will stand forth clearly to him who sees.
37. Then as for him who rebelled,
38. And chose the life of this world,
39. Verily, Hell will be his home.
40. But as for him who feared to stand before his *Rabb* and restrained his soul from lust,
41. Verily, the Garden will be his home.
42. They ask you about the Hour, when will it come to pass?
43. What have you to tell (about it)?
44. To your *Rabb* it belongs.
45. You are but a warner to him who fears it.
46. On the Day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.

Allāh (ﷻ) says: ﴾**And when the Great Disaster comes**﴿ This refers to the Day of Resurrection according to Ibn 'Abbās (ﷺ); it was so called because on that Day, everything will be inundated and destroyed as if by a terrible calamity, as in His Words (ﷻ):

﴿ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴾ (القمر – الآية : ٤٦)

﴾**And the Calamity of the Hour is greater and more bitter**﴿ (Qur'ān 54: 46)

﴾**A day when man will call to mind his endeavours**﴿ That is, on this day the son of Adam will recall all of his actions, good and bad as in the Words of Allāh (ﷻ):

﴿ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴾
(الفجر – الآية : ٢٣)

﴾**A day on which man will recall, and where is [the benefit of] the remembrance for him?**﴿ (Qur'ān 89: 23)

﴾**And Hell will stand forth clearly to him who sees**﴿ It will be made clear to all mankind and they will see it with their own eyes. ﴾**Then as for him who rebelled**﴿ That is, was disobedient and unjust. ﴾**And chose the life of this world**﴿ That is, considered it more important than the matter of his religion and the Hereafter. ﴾**Verily, Hell will be his home**﴿ That is, his end will be in the Hell-fire where he will assuredly find no food except *Zaqqūm*[33] and no drink but *Ḥamīm*.[34] ﴾**But as for him who feared to stand before his *Rabb* and restrained his soul from lust**﴿ That is, feared to stand before his *Rabb*, the Almighty, the All-Powerful and feared His

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[33] *Zaqqūm*: Allāh (ﷻ) says, addressing the disbelievers whose ultimate abode is the Hell-fire: (Qur'ān 56: 52) This is the food which the inhabitants of the Hell-fire will eat because of their hunger. It will boil in their stomachs.

[34] *Ḥamīm*: A boiling, scalding drink given to the inhabitants of the Hell-fire; Allāh (ﷻ) says: (Qur'ān 56: 54)

Judgement upon him and abstained from lustful desires and rejected them in favour of obedience to his Protector. **﴾Verily, the Garden will be his home﴿** That is, his final abode, his destiny - which is Paradise - a wide and expansive garden. **﴾They ask you about the Hour, when will it come to pass? What have you to tell [about it]? To your *Rabb* it belongs﴿** That is, you, O Prophet (ﷺ) have no knowledge of it, neither does any other member of Allāh's Creation; indeed it is known only to Allāh (ﷻ), and He (ﷻ) alone knows the precise moment of its occurrence. **﴾You are but a warner to him who fears it﴿** That is, I sent you only to warn the people of Allāh's Punishment, and so whoever fears Allāh (ﷻ) and His Greatness and His Position and the promise (of His Retribution) will follow you and will be successful and whoever denies you or opposes you will suffer failure and loss. **﴾On the Day when they behold it, it will be as if they had but tarried for an evening or the morn thereof﴿** That is, when they rise from their graves to the place of assembly they will feel that the life of this world was extremely short so that it will seem as if it was only the evening of one day or the morning of one day. It is narrated from Ad-Daḥḥāk, on the authority of Ibn 'Abbās (رضي الله عنهما) that he said: "(The word) *'Ashiyyah* means the time from just after midday until the setting of the sun, while (the word) *Ḍhuhāha* means from sunrise until mid-morning." Qatādah said it refers to the time-span of this world in the eyes of the people when they compare it to the Hereafter. This is the end of the *tafsīr* of *Sūrat An-Nāzi'āt*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُورَةُ عَبَسَ

Sūrat ʻAbasa

He Frowned

Qur’ān: 80

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ عَبَسَ وَتَوَلَّى ۞ أَن جَآءَهُ الأَعْمَى ۞ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۞ أَوْ يَذَّكَّرُ
فَتَنفَعَهُ الذِّكْرَى ۞ أَمَّا مَنِ اسْتَغْنَى ۞ فَأَنتَ لَهُ تَصَدَّى ۞ وَمَا عَلَيْكَ أَلاَّ
يَزَّكَّى ۞ وَأَمَّا مَن جَآءَكَ يَسْعَى ۞ وَهُوَ يَخْشَى ۞ فَأَنتَ عَنْهُ تَلَهَّى ۞
كَلاَّ إِنَّهَا تَذْكِرَةٌ ۞ فَمَن شَآءَ ذَكَرَهُ ۞ فِي صُحُفٍ مُّكَرَّمَةٍ ۞ مَّرْفُوعَةٍ
مُّطَهَّرَةٍ ۞ بِأَيْدِي سَفَرَةٍ ۞ كِرَامٍ بَرَرَةٍ ﴾ (عبس – الآية : ١-١٦)

1. He frowned and turned away,
2. Because there came to him the blind man.
3. But what could tell you that perchance he might become pure?
4. Or that he might receive admonition and that the admonition might profit him?
5. As for him who thinks himself self-sufficient,
6. To him you attend;
7. What does it matter to you if he will not become pure?
8. But as to him who came to you running,
9. And he is afraid,
10. Of him you are neglectful.
11. No! Indeed it is an admonition.
12. So whoever wills, let him pay attention to it.
13. [It is] in Honourable Records,

14. Exalted, kept Pure and Holy,
15. In the hands of scribes,
16. Honourable and obedient

It has been mentioned by several of the scholars of *tafsīr* that one day, the Messenger of Allāh (ﷺ) was addressing one of the notables of Quraish and he was deeply involved in calling him to Islām and informing him about the religion of Allāh (ﷻ), when a blind man named 'Abdullāh Ibn Umm Maktūm, one of the earliest converts to Islām came along and attempted to ask him something and he became insistent, while the Prophet (ﷺ) wanted very much to seize the moment and put all his efforts into calling this (pagan) man to Islām and so, carried away by his desire to guide this man, he frowned at Ibn Umm Maktūm (رضي الله عنه) and turned away from him, turning towards the other. And so Allāh (ﷻ) revealed the verses: ﴾**He frowned and turned away, because there came to him the blind man. But what could tell you that perchance he might become pure?**﴿ That is, that he might become purified in spirit. ﴾**Or that he might receive admonition, and that the admonition might profit him?**﴿ That is, that he might be warned away from evil and guided away from sin. ﴾**As for him who thinks himself self-sufficient, to him you attend**﴿ That is, as for the rich man, you (take great pains to) deal with him in the hope that he may be guided. ﴾**What does it matter to you if he will not become pure?**﴿ That is, you will not be asked about him if he does not become purified (i.e. guided). ﴾**But as to him who came to you running and he is afraid**﴿ That is, he is dedicated to you and believes in you and is guided by what you say. ﴾**Of him you are neglectful**﴿ That is you are too busy (to attend to him). It was from this time that Allāh (ﷻ), ordered His Messenger (ﷺ) that he should not warn (i.e. call to Islām) any particular person in preference to another; instead he should consider of equal importance the nobleman and the weak person, the poor man and the rich man, the free man and the slave, the man and the woman, the child and the adult - then Allāh (ﷻ), will guide

whom He wills to the Straight Path and for Him is the Complete Wisdom and the Irrefutable Evidence. It is narrated on the authority of Anas (ﷺ) that he said: "Ibn Umm Maktūm (ﷺ) came to the Prophet when he was speaking to Ubay Ibn Khalāf and he (ﷺ) turned away from him and so Allāh (ﷻ) revealed: ﴾**He frowned and turned away, because there came to him the blind man**﴿. Ever after this, the Prophet (ﷺ) used to honour him. Qatādah said: Anas Ibn Mālik (ﷺ) told me: "I saw him (i.e. 'Abdullāh Ibn Umm Maktūm (ﷺ) on the day of the Battle of Qadisiyah wearing a coat of chain-mail and he was carrying a black flag." Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and others are all agreed that these verses were revealed in connection with the above-mentioned incident.﴾**No! Indeed it is an admonition**﴿ That is, this Qur'ān, or the advice to treat all people whom one calls to Islām in the same way, without favouring the noble over the weak. Qatādah said it means the Qur'ān. ﴾**So whoever wills, let him pay attention to it**﴿ That is, whoever wills, let him remember Allāh (ﷻ), in all his affairs, although it is possible that it means: let him pay attention to this revelation. ﴾**[It is] in Honourable Records, Exalted, kept Pure and Holy**﴿ That is, this Qur'ān, or the warning (contained therein) and both of these meanings must necessarily be understood from this verse. Indeed, the whole Qur'ān is in Honourable Records -(i.e. Most Highly Esteemed) and Exalted (i.e. Most Elevated) and Pure (i.e. from all impurity and from superfluity or deficiency). ﴾**In the hands of scribes**﴿ Ibn 'Abbās (ﷺ), Mujāhid, Aḍ-Ḍaḥḥāk and Ibn Zaid said it refers to the angels. Wahb Ibn Munabbiḥ[35] said that it refers to the Companions of the Prophet (ﷺ) while Qatādah said it means the reciters of the Qur'ān. Ibn Juraij [36] also said, on the authority

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[35] Abū 'Abdullāh Wahb Ibn Munabbiḥ Ibn Kāmil Al-Yamānī: He was a great scholar of Ḥadīth from the early centuries of Islām. Bukhārī, Muslim, Abū Dāwūd, At-Tirmizī and others reported his narrations. He died sometime between the years 10 to 19 A.H.

[36] 'Abdul Mālik Ibn 'Abdil 'Azīz Ibn Juraij Al-Umawī: He was a great scholar of *fiqh* and Ḥadīth. He died in or around the year 50 A.H.

of Ibn 'Abbās (ﷺ), that it refers to the reciters. However, Ibn Jarīr says that the correct interpretation is that it refers to the angels, who stand between Allāh (ﷻ) and His creatures. This is why it is said that a *safīr* (from the same root as the word used in the verse to describe the angels: *safarah*) is an ambassador, one who acts as a mediator between the people - a peace-maker. As the poet says:

﴿**"And I leave not the act of mediation between my people, Nor will I walk in deception when I walk."**﴾ Bukhārī says that the embassy of the angels involves mediating between mankind (in their disputes) and also bringing Allāh's revelation to them like the ambassador who makes peace between the people by bringing them messages of goodwill. ﴿**Honourable and obedient**﴾ That is, their behaviour is honourable, good, noble and they are obedient and pure in their deeds, which they perform perfectly, completely, therefore it is incumbent upon every bearer of the Qur'ān (i.e. every Muslim) that he be noble and honourable in word and deed. It is narrated from 'Ā'ishah that she said: The Messenger of Allāh (ﷺ) said:

"Whoever reads the Qur'ān and is proficient in it, will be with the honourable and obedient ambassadors (the angels); as for him who reads it and it is difficult for him, he will have two rewards." (Narrated by Bukhārī, Muslim, Aḥmad and others).

﴿ قُتِلَ الإِنسَانُ مَآ أَكْفَرَهُ ۝ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝ مِن نُّطْفَةٍ خَلَقَهُ
فَقَدَّرَهُ ۝ ثُمَّ السَّبِيلَ يَسَّرَهُ ۝ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝ ثُمَّ إِذَا شَآءَ أَنشَرَهُ ۝ كَلاَّ
لَمَّا يَقْضِ مَآ أَمَرَهُ ۝ فَلْيَنظُرِ الإِنسَانُ إِلَىٰ طَعَامِهِ ۝ أَنَّا صَبَبْنَا الْمَآءَ صَبّاً ۝
ثُمَّ شَقَقْنَا الأَرْضَ شَقّاً ۝ فَأَنبَتْنَا فِيهَا حَبّاً ۝ وَعِنَباً وَقَضْباً ۝ وَزَيْتُوناً
وَنَخْلاً ۝ وَحَدَآئِقَ غُلْباً ۝ وَفَاكِهَةً وَأَبّاً ۝ مَّتَاعاً لَّكُمْ وَلأَنْعَامِكُمْ ﴾

(عبس – الآية : ١٧-٣٢)

17. Woe to man! How he rejects!

18. From what thing did He create him?
19. From a drop He created him and determined him;
20. Then He makes the path smooth;
21. Then He causes him to die and puts him in his grave;
22. Then when He wills, He raises him up.
23. No! But he has not done what He commanded him.
24. Then let man look at his food,
25. That We pour forth water in abundance,
26. Then We split the earth in clefts,
27. And produce therein grain,
28. And grapes and edible plants,
29. And olives and date-palms,
30. And dense gardens,
31. And fruits and abb,
32. A provision for you and for your livestock.

﴾Woe to man! How he rejects!﴿ Allāh (ﷻ) rebukes those who reject the Prophets from amongst the sons of Ādam (ﷺ) whom He has sent. Aḍ-Ḍaḥḥāk said, on the authority of Ibn 'Abbās (ؓ): ﴾Woe to man!﴿ Allāh (ﷻ) has cursed mankind. Abū Mālik also said this. It refers to those who reject without cause or reason other than their own doubts and they lack knowledge. Ibn Juraij said that ﴾How he rejects!﴿ means: How great is his disbelief! At-Ṭabārī said it could also mean: What has made him reject? What causes him to deny the Hereafter? Al-Baghawī relates this from Muqātil and Al-Kalbī.[37] Qatādah said that this verse means: How cursed is he! Then Allāh (ﷻ) makes it clear how He created him from an insignificant thing and that He is fully able to re-create him as He created him before, saying: ﴾From what thing did He create him? From a drop He created him and determined him﴿ That is, He determined his life-span, his provision, his deeds, whether he will be miserable or happy etc.

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37 Muhammad Ibn As-Sai`b Ibn Bishr Al-Kalbī: He was a scholar of *tafsīr*. Ibn Ḥajr says that he was accused of lying and was suspected of being a shi'ite. He died in the year 46 A. H.

﴾**Then He makes the path smooth**﴿ Al-'Awfī said, on the authority of Ibn 'Abbās (رضي الله عنه), that it means: Then Allāh made easy his delivery from his mother's womb. 'Ikrimah, Aḍ-Ḍaḥḥāk, Abū Ṣāliḥ, Qatādah and As-Suddī agreed with this interpretation and it was the preferred explanation of Aṭ-Ṭabārī. Mujāhid said it is like the saying of Allāh (ﷻ):

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً ﴾ (الإنسان – الآية : ٣)

﴾**Verily, We showed him the way, whether he be grateful or ungrateful**﴿ (Qur'ān 76: 3)

That is, We showed it to him and made it clear to him and made his deeds easy upon it. Al-Ḥasan Al-Baṣrī and Ibn Zaid agreed with this, and it is the most correct interpretation and Allāh knows best. ﴾**Then He causes him to die and puts him in his grave**﴿ That is, after creating him, Allāh (ﷻ) causes him to die and places him in his grave, that is, makes him one of the inhabitants of the graves. ﴾**Then when He wills, He raises him up**﴿ That is, He resurrects him after his death, as in His Words:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴾ (الروم – الآية : ٢٠)

﴾**And amongst His signs is that He created you from dust, then behold - you are human beings, scattered**﴿ (Qur'ān 30: 20) And:

﴿ وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْماً ﴾ (البقرة – الآية : ٢٥٩)

﴾**Look at the bones, how We bring them together and clothe them with flesh**﴿ (Qur'ān 2: 259)

It is narrated from Abū Sa'īd Al-Khudrī (رضي الله عنه)[38] that the

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38 Abū Sa'īd Al-Khudrī (رضي الله عنه): A Companion of the Prophet (ﷺ); his full name was Sa'd Ibn Mālik Ibn Sinān Ibn 'Ubaid Al-Anṣārī. He took part in the Battle

Prophet (ﷺ) said:

"The dust eats everything of man except his coccyx; from it he was created and upon it he is constructed."
(Bukhārī and Muslim)

﴾**No! But he has not done what He commanded him**﴿ Ibn Jarīr says: Man has not performed those acts which Allāh (ﷻ) has made obligatory for him.

It is narrated on the authority of Wahb Ibn Munabbiḥ (ؓ) that he said: 'Uzair [39] said: The angel who came to me said: "Verily, the graves are the belly of the earth, and verily, the earth is the origin of creation, so when Allāh (ﷻ) has created all that He wants, and the graves are complete, (i.e. full) as Allāh (ﷻ) wills, the world will end and the earth will speak, telling what is hidden in it and the graves will expel their contents." (Narrated by Ibn Abū Ḥātim) This is in accordance with what we have said concerning this verse and Allāh (ﷻ), knows best. ﴾**Then let man look at his food**﴿ In it there is both blessing and evidence in the way in which He gives life to the plants in the dead earth - and of how He is likewise able to give life to the dead bodies after they have become old bones and scattered dust. ﴾**That We pour forth water in abundance**﴿ That is, We send it down from the heavens to the earth. ﴾**Then We split the earth in clefts**﴿ That is, We made man to live in it and We grow seeds in it and they rise up all over the face of the earth. ﴾**And produce therein grain, and grapes and edible plants**﴿ Grain includes every kind of grains, cereals, pulses and granules, while grapes are well known, of course. The edible plants are those which are eaten by grazing

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of Uḥud, when a youth and in many other battles. He related numerous sayings of the Prophet (ﷺ) . He died in Madīnah between the years 63-5 A. H.

[39] 'Uzair: the Prophet Ezra .

animals, such as alfalfa, bean sprouts, etc. This was said by Ibn 'Abbās (ﷺ), Qatādah, Aḍ-Ḍhahabī, and As-Suddī. Al-Ḥasan Al-Baṣrī said that the edible plants are (all varieties of) animal fodder. ﴾**And olives**﴿ They are well known, they are a food as is their oil, and they are taken as breakfast and (their oil) is used for cooking. ﴾**And date-palms**﴿ They (dates) are eaten ripe and unripe, moist and dried, fresh and cooked, and juice and vinegar can be made from them. ﴾**And dense gardens**﴿ That is, orchards, according to Al-Ḥasan (Al-Baṣrī), while Qatādah said it means orchards of lofty date-palms with thick branches. Ibn 'Abbās and Mujāhid said it includes all kinds of trees that grow closely together in tangled masses. He also said that ﴾**dense**﴿ means those trees which give abundant shade. ﴾**And fruits and *abb***﴿ As for ﴾**fruits**﴿, it includes every kind of fruit produced by trees, bushes etc. Ibn 'Abbās (ﷺ) said it means everything which is eaten fresh and ripe while ﴾***abb***﴿ means everything which is eaten by grazing animals and which humans do not eat. In another narration, he said it is hay or grass which is eaten by animals. Mujāhid, Sa'īd Ibn Jubair and Abū Mālik said that ﴾***abb***﴿ means pasture. It is also narrated from Mujāhid, Al-Ḥasan Al-Baṣrī, Qatādah and Ibn Zaid that ﴾***abb***﴿ is to animals what fruit is to the sons of Ādam. 'Aatā' said that every kind of plant on the face of the earth is ﴾***abb***﴿. Aḍ-Ḍaḥḥāk said that it is everything produced by the earth except fruit. Ibn Idrees [40] said, on the authority of Ibn 'Abbās (ﷺ), that the ﴾***abb***﴿ is the produce of

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40 Ibn Idrīs: Abū 'Abdullāh Muhammad Ibn Idrees Ash-Shāfi'ī was born in the year 150 A. H. in Ghazzah in Palestine. He travelled to Makkah and to Egypt where he died in the year 204 A. H. He was a great scholar of *fiqh*, Ḥadīth, Arabic and all branches of Islāmic science and was described as the *Mujadid* (Renewer/Revivalist) of his time. He was the first scholar to pen the rules of *usūl al-fiqh* (principles of *fiqh*). He was the founder of the Shāfi'ī school of *fiqh*.

the earth which is eaten by grazing animals and not eaten by human beings. Ibn Jarīr narrated the same thing by three different routes from Ash-Shāfi'ī. ﴾A provision for you and for your livestock﴿ That is, as a means of sustenance for you and for your grazing animals in this life, until the Day of Resurrection.

﴿ فَإِذَا جَآءَتِ الصَّآخَّةُ ۞ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۞ وَأُمِّهِ وَأَبِيهِ ۞
وَصَاحِبَتِهُ وَبَنِيهِ ۞ لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۞ وُجُوهٌ
يَوْمَئِذٍ مُّسْفِرَةٌ ۞ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۞ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۞ تَرْهَقُهَا
قَتَرَةٌ ۞ أُوْلَـٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴾ (عبس – الآية : ٣٣-٤٢)

33. Then when there comes As-Saakhkhah,
34. A day on which a man shall flee from his brother,
35. And from his mother and his father,
36. And from his wife and his children.
37. Each one of them that day will have enough concern.
38. Some faces that day will be bright,
39. Laughing, rejoicing at good news.
40. And other faces that day will be dust-stained;
41. Darkness will cover them,
42. Such will be the disbelievers, the evil-doers.

﴾Then when there comes *As-Sākhkhah*﴿ Ibn 'Abbās (ﷺ) said that ﴾*As-Sākhkhah*﴿ is one of the names of the Day of Resurrection. Allāh (ﷻ) mentions it and warns His slaves of it. Ibn Jarīr says it is likely that it is a name for the blowing of the trumpet, so-called, according to Al-Baghawī, because it will almost deafen the people who hear it.[41] ﴾A day on which a man shall flee from his brother and from his mother and his father and

[41]*As-Sākhkhah* is the feminine continuous form of the verb *sakhkha* - to deafen.

from his wife and his children⟫ That is, he will see them but he will flee from them because his terror will be so great, a matter of enormous concern. It is narrated in an authentic Ḥadīth that when it is asked of the Prophets (ﷺ) to intercede with Allāh (ﷻ) (on behalf of the Believers), they will say: "Myself! Myself! I will not ask You today except (for) myself." Even 'Eesā, the son of Maryam will say: "I will not ask Him today except (for) myself, not even for Maryam who bore me." (Narrated by Bukhārī) This is why Allāh (ﷻ) says: **⟪A day when a man shall flee from his son⟫ ⟪Each one of them that day will have enough concern⟫** That is, he will be engrossed in his own concern to the exclusion of all others. On the authority of Ibn 'Abbās (رضي الله عنه), it is narrated that the Prophet (ﷺ) said: "You will be gathered barefooted, naked and uncircumcised." His wife said: "O Messenger of Allāh (ﷺ)! Will we see, or will some of us see the nakedness of others?" He replied: **⟪Each one of them on that day will have enough concern⟫**. (Narrated by Ibn Abū Ḥātim) **⟪Some faces that day will be bright, laughing, rejoicing at good news⟫** That is, people on that day will be divided into two groups - the first, those with bright, smiling faces will be gloriously happy because of the joy in their hearts, the glad tidings evident on their faces - they are the people of Paradise. **⟪And other faces that day will be dust-stained; darkness will cover them⟫** That is, they are overwhelmed, their faces enveloped by blackness. Ibn Abū Ḥātim narrates, on the authority of Ja'far Ibn Muhammad,[42] from his father, from his grandfather that the Messenger of Allāh

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42 Ja'afar Ibn Muhammad Ibn 'Alī Ibn Al-Ḥusain Ibn 'Alī Ibn Abū Ṭālib: The great-grandson of 'Alī Ibn Abū Ṭālib (رضي الله عنه) [(who was the cousin of the Prophet (ﷺ) and the fourth *Khalīfah* (Caliph)] to rule after the demise of the Prophet (ﷺ). Ja'far was a great scholar of *fiqh* and an Imām. He died in the year 48 A. H.

(ﷺ) said: "Sweat will cover the faces of the disbelievers like a bridle, then dust will fall upon them." Then he said: This is the Word of Allāh (ﷻ): **﴾And other faces that day will be dust-stained﴿** **﴾Darkness will cover them﴿** That is, according to Ibn 'Abbās (رضي الله عنه), their faces will be blackened. **﴾Such will be the disbelievers, the evil-doers﴿** They have disbelief in their hearts and their deeds are evil, as Allāh (ﷻ) says:

﴿ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴾ (نوح – الآية : ٢٧)

﴾And they will beget none but wicked disbelievers﴿ (Qur'ān 71: 27)

This is the end of the *tafsīr* of *Sūrat 'Abasa*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُورَةُ التَّكْوِيـــر

Sūrat At-Takwīr

The Folding Up

Qur'ān: 81

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ إِذَا الشَّمْسُ كُوِّرَتْ ۝ وَإِذَا النُّجُومُ انكَدَرَتْ ۝ وَإِذَا الْجِبَالُ سُيِّرَتْ ۝
وَإِذَا الْعِشَارُ عُطِّلَتْ ۝ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝ وَإِذَا الْبِحَارُ سُجِّرَتْ ۝
وَإِذَا النُّفُوسُ زُوِّجَتْ ۝ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝ بِأَيِّ ذَنبٍ قُتِلَتْ ۝ وَإِذَا
الصُّحُفُ نُشِرَتْ ۝ وَإِذَا السَّمَاءُ كُشِطَتْ ۝ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝ وَإِذَا
الْجَنَّةُ أُزْلِفَتْ ۝ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴾ (تكوير – الآية : ١-١٤)

1. When the sun *kuwwirat*;
2. When the stars fall down;
3. When the mountains are made to pass away;
4. When the she-camels are neglected;
5. When the wild beasts are herded together;
6. When the seas overflow;
7. When the souls are united;
8. When she who was buried alive is asked:
9. For what crime she was killed;
10. When the scrolls are laid open;
11. When the heaven is *kushiṭat*;
12. When the Hell-fire is kindled;

13. When the Garden is brought near,
14. [Then] each soul shall know what it has put forward.

'Alī Ibn Abū Ṭalḥah[43] said that **﴾When the sun *kuwwirat*﴿** means: When the sun becomes dark. Al-'Awfī said it means: When the sun goes away. Mujāhid said it means: When the sun melts away and disappears - Aḍ-Ḍaḥḥāk agreed with this. Qatādah said: When its light goes. Sa'īd Ibn Jubair said: When the sun is collapsed. Ar-Rabī' Ibn Khuthaim[44] said it means: When the sun is thrown away. Abū Ṣāliḥ said: When the sun is thrown. It is also narrated from Abū Ṣāliḥ that he said: When the sun is inverted. Zaid Ibn Aslam[45] said: When it crashes to earth. Ibn Jarīr said that the correct interpretation is: **﴾When the sun is folded up﴿** is like the folding of one's head-dress and the folding of one's clothing; so when the sun is folded up, then it will be thrown, and when that happens, its light will cease to shine. It is narrated from Abū Ḥurairah (ﷺ), that the Prophet (ﷺ), said:

"The sun and the moon will be folded up on the Day of Resurrection." (Narrated by Bukhārī)

﴾When the stars fall down﴿ That is, are scattered about, as in the Words of Allāh (ﷻ):

﴿ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴾ (الانفطار – الآية : ٢)

﴾When the heavenly bodies are scattered﴿ (Qur'ān 82: 2)

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43 'Alī Ibn Abū Ṭalḥah: A *Tābi'ī*, he died in the year 43 A. H. Muslim, Abū Dāwūd and An-Nasā'ī used to report his Ḥadīth.

44 Ar-Rabī' Ibn Khuthaim Ibn 'Aa'iz Ibn 'Abdullāh Ath-Thawrī. A *Tābi'ī*, he was a very pious man and a scholar. Ibn Mas'ūd is reported to have told him: "If the Messenger of Allāh (ﷺ) had met you, he would have loved you." He died around 61-63 A. H. Al-Bukhārī and Muslim have narrated from him

45 Zaid Ibn Aslam Al-'Adawī: A *Tābi'ī* from Madīnah, he was a famous scholar of *fiqh* and *tafsīr*. He heard from 'Ā'ishah and Anas among others. He died in the year 136 A. H.

﴾When the mountains are dispatched﴿ That is, they will vanish from their places, scattered, levelled and laid waste. **﴾When the she-camels are neglected﴿** 'Ikrimah and Mujāhid said: It is the young, pregnant, female camel. 'Ikrimah said that **﴾neglected﴿** means: abandoned. Ubayy Ibn Ka'b[46] and Aḍ-Ḍaḥḥāk said it means their owners neglect them. Ar-Rabī' Ibn Khuthaim said they are not milked or tied up, their owners abandon them. Aḍ-Ḍaḥḥāk said they are left without a herdsman - and all these meanings are close to each other. What is meant is the young she-camels - which are the pick of them - the pregnant ones, in the tenth month of their pregnancy. Such is the terror of the Day of Resurrection which will descend upon them, that those things which were formerly so important to them will be abandoned by them and they will cease to profit from them. **﴾When the wild beasts are herded together﴿** That is, when they are gathered, as in the Words of Him (ﷻ):

﴿ وَمَا مِن دَآبَّةٍ فِي الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُمْ مَّا فَرَّطْنَا فِي الكِتَابِ مِن شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ ﴾ (الانعام – الآية : ٣٨)

﴾There is not a living creature on earth nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they [all] shall be gathered﴿ (Qur'ān 6: 38)

Ibn Abū Ḥātim reports that Ibn 'Abbās (ﷺ) said it means every creature will be gathered, even the flies. Ar-Rabī' Ibn Khuthaim, As-Suddī and others agreed with this interpretation. Qatādah also said this in his *tafsīr* of this verse: "Verily, all these creatures will come forward and Allāh (ﷻ) will do with them

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46 Ubay Ibn Ka'b Qais Ibn 'Ubaid (ﷺ): Known as Abul Mundhir, he was a Jewish Rabbi before embracing Islām. He was a literate man who became one of the scribes of the Prophet (ﷺ). He fought at the battles of Badr and Uḥud and was supposed to have accompanied 'Umar Ibn Al-Khaṭṭāb when he took Al-Quds (Jerusalem). Various dates are given for his demise ranging from 19-32 A. H.

what He (ﷻ) Wills." 'Ikrimah said that their gathering means their death. Ibn Jarīr also narrates this on the authority of Ibn 'Abbās (ﷺ), adding that the gathering of all living things means their death, except mankind and the *jinn*, for they will remain (to be judged) on the Day of Resurrection. **﴾When the seas overflow﴿** Ibn 'Abbās (ﷺ) and others said that Allāh (ﷻ) will send a wind upon the seas which will kindle a raging fire. Mujāhid said that the verse means: When the seas are kindled into flame. Aḍ-Ḍaḥḥāk and Qatādah said it means the waters of the sea will ebb away until not a drop remains. Aḍ-Ḍaḥḥāk also said: They will overflow and pour forth. As-Suddī said: They will open and pour forth. Ar-Rabī' Ibn Khuthaim said it means the seas will inundate (the land). **﴾When the souls are united﴿** That is, when every type of person is joined with his like, as in the Words of Allāh (ﷻ):

﴿ احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴾ (الصافات – الآية : ٢٢)

﴾[It will be said to the angels]: "Assemble those who did wrong, together with their companions"﴿ (Qur'ān 37: 22)

It is narrated on the authority of An-N'umān Ibn Bashīr [47] that the Messenger of Allāh (ﷺ) said: " **﴾When the souls are united﴿**: Those who are alike - every man will be joined with the kind of people whom he resembles in deeds." (Narrated by Ibn Abū Ḥātim)

Allāh (ﷻ) says:

﴿ وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ۞ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۞ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ۞ وَالسَّابِقُونَ السَّابِقُونَ ﴾

(الواقعة – الآية : ٧ – ١٠)

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[47] An-N'umān Ibn Bashīr Ibn Sa'd Ibn Tha'labah Al-Anṣārī Al-Khazrajī: A Companion, he eventually moved to Ash-Shām and later was appointed Ruler of Al-Kufah. He was murdered in Ḥimṣ in the year 65 A. H. aged sixty-four years.

﴾And you will be in three groups. So those on the right hand - who will be those on the right hand? [i.e. those who will enter Paradise] And those on the left hand - who will be those on the left hand? [i.e. those who will enter the Hell-fire] And those foremost [in faith, piety and good deeds] will be foremost [in Paradise]﴿ (Qur'ān 56: 7-10)

Then he said: "These are those who resemble each other. Ibn Abū Ḥātim also narrated from 'Umar Ibn Al-Khṭṭāb (ﷺ) that he addressed the people (during the Friday prayer) and recited: **﴾When the souls are united﴿**: That means that every party will be joined with their like." It was also said that the people of Paradise will be with their like as will the people of the Hell-fire. Other sayings include one attributed to Ibn 'Abbās (ﷺ), which states: "A river will flow from beneath the Throne during the time between the two shouts - the time of which will be equivalent to forty years, and every member of creation, be it man, bird or beast, will be brought forth... then the souls will reunite with their bodies." It was also said that it means that the true Believers would be joined with the *ḥūr 'īn* (a name given to the beautiful maids of Paradise on account of the splendour of their black eyes) and the disbelievers will be joined with the devils. It is narrated from Al-Ḥasan Al-Baṣrī that he said they will be joined by their bodies. According to Ibn Jarīr Aṭ-Ṭabārī, Ar-Rabī' Ibn Khuthaim, Al-Ḥasan Al-Baṣrī and Qatādah, it refers to the time when the people will be united with their like, and this is the correct saying. **﴾When she who was buried alive is asked for what sin she was killed﴿** This refers to the practice of the pagan Arabs of burying their daughters alive, because it was considered detestable to have daughters, and on the Day of Resurrection, these female infants will be asked for what sin they were murdered, as a warning to the murderers, for when the victim is asked, what will the murderer say? 'Alī Ibn Abū

Ṭalḥah said that Ibn 'Abbās (ﷺ) said the verse should be read as: When she who was buried alive asks for what sin was she killed? [48] Abū Aḍ-Ḍaḥḥāk [49] gave the same interpretation, saying: She will ask, demanding retribution for her blood. As-Suddī and Qatādah agreed with this. Imām Aḥmad reports, on the authority of Jadāmah Bint Wahb[50] that she came to the Messenger of Allāh (ﷺ) with some people and he was saying: "I had intended to prohibit sexual intercourse during breast feeding but I considered the Romans and the Persians and saw that they had intercourse while breast feeding without any injury being caused to them thereby." Then they asked him about coitus interruptus and he replied: "That is the secret burying alive." (Narrated by Muslim) and, according to Aḥmad, it is this one who will be asked. Ibn 'Abbās (ﷺ) was reported to have said: The children of the polytheists are in Paradise and whoever claimed that they are in the Fire has lied – Allāh (ﷻ) says: **﴾And when she who was buried alive is asked, for what sin she was killed﴿**. **﴾When the scrolls are laid open﴿** Aḍ-Ḍaḥḥāk said that every person will be given his book in his right or his left hand. Qatādah said: "O son of Adam! first it is written, then it is folded up, then it is unfolded for you, then let each man see what was written for him in his book." **﴾When the heaven is *kushiṭat*﴿** Mujāhid said: When the heaven is drawn aside. As-Suddī said: When the heaven is pulled away. Aḍ-Ḍaḥḥāk said: When the heaven is uncovered and departs. **﴾When the Hell-fire *su'irat*﴿** As-Suddī said: When the

[48] It should be noted here that, according to Ibn Ḥajar Al-'Asqalānī, 'Alī Ibn Abū Ṭalḥah did not meet Ibn 'Abbās (ﷺ) therefore any narrations on his authority must be considered *mursal*, and cannot be cited as a proof.

[49] Abū Aḍ-Ḍaḥḥāk: He is, Muslim Ibn Subaih Al-Kūfī. He was a great scholar of Ḥadīth. He died in the year 100 A. H.

[50] Judāmah Bint Wahb Al-Asadiyyah: A Companion. The sister of 'Ukāshah Ibn Mihsan.

Hell-fire is heated. Qatādah said: When the Hell-fire is kindled, and nothing kindles it but Allāh's Anger and the sins of the sons of Adam. ﴾When Paradise *Uzlifat*﴿ Aḍ-Ḍaḥḥāk, Abū Mālik, Qatādah and Ar-Rabī' Ibn Khutham said: When Paradise is brought near to its people. (i.e. the Believers).

﴾Each soul shall know what it has put forward﴿ This is what will happen when all of the events mentioned in the previous verses have occurred. At that moment, every soul shall know its deeds as they will be shown to it, as in Allāh's Words (ﷻ):

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَراً وَمَا عَمِلَتْ مِن سُوَءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَداً بَعِيداً ﴾ (آل عمران – الآية : ٣٠)

﴾On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, he [its owner] will wish that there was a great distance between him and his evil﴿ (Qur'ān 3: 30)

And His (ﷻ) Words:

﴿ يُنَبَّأُ الإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴾ (القيامة – الآية : ١٣)

﴾Man will know on that Day what he has sent forward and what he has left behind﴿ (Qur'ān 75: 13)

Ibn Abū Ḥātim relates, on the authority of Zaid Ibn Aslam, from his father that he said: When this Qur'ān was revealed: ﴾When the sun *kuwwirat*﴿, 'Umar said: "﴾Each soul shall know what it has put forward﴿"

﴿ فَلاَ أُقْسِمُ بِالْخُنَّسِ ۞ الْجَوَارِ الْكُنَّسِ ۞ وَاللَّيْلِ إِذَا عَسْعَسَ ۞ وَالصُّبْحِ إِذَا تَنَفَّسَ ۞ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۞ ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ۞ مُّطَاعٍ ثَمَّ أَمِينٍ ۞ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۞ وَلَقَدْ رَآهُ بِالأُفُقِ الْمُبِينِ ۞ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۞ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ۞ فَأَيْنَ تَذْهَبُونَ ۞

إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ ۞ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۞ وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ (التكوير – الآية : ١٥-٢٩)

15. So verily, I swear by the receding heavenly bodies,
16. And those that move swiftly and hide,
17. And by the night as it 'as'as,
18. And by the dawn as it tanaffas,
19. Verily, this is the word of an honourable Messenger.
20. Owner of power and high rank with the Lord of the Throne.
21. Obeyed there, trustworthy.
22. And your companion is not possessed;
23. And indeed he saw him in the clear horizon.
24. And neither does he withhold knowledge of the unseen.
25. And it is not the word of a cursed devil.
26. Then where are you going?
27. It is naught but a reminder to the worlds.
28. To whomsoever among you who wills to walk straight,
29. And you will not, except as Allāh wills, the *Rabb* of the worlds.

It is narrated on the authority of 'Amr Ibn Ḥārīth that he said: I prayed *fajr* prayer with the Prophet (ﷺ) and I heard him recite:"﴾So verily, I swear by the receding heavenly bodies, and those that move swiftly and hide, and by the night as it 'as'as, and by the dawn as it tanaffas﴿." (Narrated by Muslim and Nasā`ī). It is also narrated on the authority of 'Alī (ﷺ): "﴾I swear by the receding heavenly bodies﴿ - They are the stars, which recede with the approach of daybreak and return with the approach of night." (Narrated by Ibn Abū Ḥātim). Ibn Jarīr reports, on the authority of Ibn 'Ar'arah that he said: I heard 'Alī being asked about the verses: ﴾So verily, I swear by the receding heavenly bodies, and those that move swiftly and hide﴿ - he said: "They are the stars." This isnaad is good and authentic up to Khālid Ibn 'Ar'arah - He is As-Sahmī, Al-Kūfī; Abū Ḥātim Ar-Rāzī says that a number of scholars narrated from him on the authority of 'Alī (ﷺ)and they make no criticism of him, and Allāh knows best. The same thing

was narrated from Ibn 'Abbās (ﷺ), Mujāhid, Al-Ḥasan, Qatādah, As-Suddī and others, i.e. that it refers to the stars. Ibn Jarīr narrated, on the authority of Bakr Ibn 'Abdullāh, concerning the Words of Allāh (ﷻ): **《So verily, I swear by the receding heavenly bodies, that move swiftly and hide》**, that he said: "They are the shining stars that move (in their courses), meeting the east." Some scholars said that the stars were referred to as *al-khunnas* (as in verse 15) only at the time of their appearance, and that they are referred to as *al-jawārī* (as in verse 16) when they move, and when they disappear they are known as *al-kunnas*. Al-A'amash said that verse 15 refers to antelope and Ath-Thawrī agreed with this. Abū Dāwūd At-Tayālisī[51] said, on the authority of Ibn 'Abbās (ﷺ), that it refers to the antelope when they seek shade, and Sa'īd Ibn Jubair said likewise. Al-'Awfī said, on the authority of Ibn 'Abbās (ﷺ), that it refers to the gazelles and Sa'īd Ibn Jubair mentioned the same thing and so did Mujāhid and Aḍ-Ḍaḥḥāk. Abū Ash-Sh'athā' Jābir Ibn Zaid[52] said it refers to the gazelles and the antelope. Ibn Jarīr says that Ibrahim said to Mujāhid: "Tell me what you know about it." Mujāhid said: "We used to hear something about it, but the people said it refers to the stars." Ibrāhīm said: "Tell me what you heard." Mujāhid said: "We used to say that it refers to the antelope when they retire to their sleeping place."

Ibrāhīm said: "They are lying about 'Alī (i.e. attributing this saying to him)." Ibn Jarīr did not, however, mention his preferred explanation - is it the stars or the gazelles and antelope? He said it could be that both meanings are intended. **《And by the night as it 'as'as》** There are two sayings regarding this verse; the first that it means the approach of night with its

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[51] Sulaimān Ibn Dāwūd Ibn Al-Jārūd Abū Dāwūd At-Tayalisī Al-Baṣrī: Described as reliable by Ibn Ḥajar although he sometimes made mistakes in reporting Ḥadīth. Bukhārī, At-Tirmizī and Muslim all reported from him. He died in the year 204 A. H.

[52] Jābir Ibn Zaid Abū Ash-Sh'athā' Al-Azadī. According to Ibn Ḥajar, he was a reliable reporter of Ḥadīth and a *faqīh*. He died either in 93 or 103 A. H.

accompanying darkness. Mujāhid said: When it darkens. Sa'īd Ibn Jubair said: When it appears. Al-Ḥasan Al-Baṣrī said: When it envelops the people, as did 'Aatiyah and Al-'Awfī said the same. 'Alī Ibn Abi Ṭalḥah and Al-'Awfī said, on the authority of Ibn 'Abbās (ﷺ): When it slips away - this is the second saying; Mujāhid said it as did Qatādah, Aḍ-Ḍaḥḥāk, Zaid Ibn Aslam and his son, 'Abdul-Raḥmān. This was the choice of Ibn Jarīr, and he said: "**﴿And by the dawn as it tanaffas﴾** That is, when it sheds its light." To me, the meaning of His (ﷻ) Words: **﴿And by the night as it 'as'as﴾** is, when it approaches; even though its usage to mean go away is correct, the former is more suitable, as if Allāh (ﷻ) swears by the night and its darkness as it approaches and by the dawn and its light when it appears, like His (ﷻ) Words:

﴿ وَالَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴾ (الليل – الآية : ١-٢)

﴿By the night as it envelops and by the day as it appears in brightness﴾ (Qur'ān 92: 1-2) And:

﴿ وَالضُّحَىٰ ۝ وَالَّيْلِ إِذَا سَجَىٰ ﴾ (الضحى – الآية : ١-٢)

﴿By the forenoon and by the night when it is still﴾ (Qur'ān 93: 1-2)

And:

﴿ فَالِقُ الْإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَنًا ﴾ (الانعام – الآية : ٩٦)

﴿He is the Cleaver of the daybreak. He has appointed the night for resting﴾ (Qur'ān 6: 96)

And other verses. A great number of scholars have said that both meanings are possible, and Allāh (ﷻ) knows best. **﴿And by the dawn as it tanaffas﴾** Aḍ-Ḍaḥḥāk said: As it rises. Qatādah said: As it approaches, illuminating. Sa'īd Ibn Jubair said: As it rises; and this is what is related from 'Alī (ﷺ). Ibn Jarīr said: It

means the light of day as it approaches and becomes apparent. ﴾**Verily, this is the word of an honourable Messenger**﴿ It means, verily, this Qur'ān is communicated by an honourable Messenger (ﷺ) - Jibrīl (عليه السلام) - this was said by Ibn 'Abbās (رضي الله عنه), Ash-Sha'abi, Maimūn Ibn Mihran[53] Al-Ḥasan, Qatādah, Ar-Rabī' Ibn Anas, Aḍ-Ḍaḥḥāk and others. ﴾**Owner of power**﴿ This is like His Words (ﷻ) :

﴿ عَلَّمَهُ شَدِيدُ الْقُوَى ۝ ذُو مِرَّةٍ فَاسْتَوَى ﴾ (النجم – الآية : ٥-٦)

﴾**He has been taught by one mighty in power, free from any defect**﴿ (Qur'ān 53: 5-6)

That is, a strong character, strong in power and action. ﴾**With the Lord of the Throne**﴿ That is, Jibrīl (عليه السلام) enters through seventy veils of light without (having to ask) permission. ﴾**Obeyed there, trustworthy**﴿ That is, he is held in high esteem and His (ﷻ) Words are listened to and he is obeyed by the Heavenly Host (i.e. the angels). Qatādah said: ﴾**Obeyed there**﴿ That is, in the heavens - there is no dispute with him from the angels; indeed he is a noble head (of the angels), caring, he was chosen (by Allāh ﷻ) for this great Messengership. ﴾**Trustworthy**﴿ An attribute of Jibrīl (عليه السلام) is his trustworthiness and this is a great thing that the *Rabb*, the Almighty, the All-Powerful bears witness to the trustworthiness of His angelic Slave and Messenger (ﷺ), as He bears witness to his human Messenger, Muhammad (ﷺ) in His Words: ﴾**And your companion is not possessed**﴿. ﴾**And indeed he saw him in the clear horizon**﴿ That is, indeed Muhammad (ﷺ) saw Jibrīl (عليه السلام) who comes to him with the Message from Allāh (ﷻ), in the form in which Allāh (ﷻ) created him - he has six hundred wings. ﴾**In the clear**

[53] Maimūn Ibn Mihran Al-Jazarī Abū Ayyūb Al-Kūfī. He was described as a reliable narrator of Ḥadīth by Ibn Ḥajar and a *faqīh*. He held office as a Governor under 'Umar Ibn 'Abdul 'Azīz. Some of his Ḥadīth have been designated as *mursal*.

horizon﴾ That is, clearly; and it was the first time that the Prophet (ﷺ) saw him and it was in the valley of Al-Batha` and it was mentioned in the Words of Allāh (ﷻ):

﴿ عَلَّمَهُ شَدِيدُ الْقُوَى ۞ ذُو مِرَّةٍ فَاسْتَوَى ۞ وَهُوَ بِالأُفُقِ الأَعْلَى ۞ ثُمَّ دَنَا فَتَدَلَّى ۞ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۞ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ﴾ (النجم – الآية : ٥-١٠)

﴿**He has been taught by one mighty in power, free from any defect [then he [Jibrīl] rose and became stable] while he was in the highest part of the horizon, then he approached and came closer, and was at a distance of two bow-lengths or nearer; so did Allāh convey the inspiration to His Slave [Muhammad, through the angel Jibrīl]**﴾ (Qur'ān 53: 5-10)

It seems clear that this Qur'ān was revealed before the Night of Ascension (*Lailat Al-Isrā`*) - and Allāh (ﷻ) knows best - because there is no mention in it of any other vision, so this was the first. As for the second vision it was mentioned in Allāh's Words:

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۞ عِندَ سِدْرَةِ الْمُنْتَهَى ۞ عِندَهَا جَنَّةُ الْمَأْوَى ۞ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴾ (النجم – الآية : ١٣-١٦)

﴿**And indeed he saw him at a second descent, near Sidrah Al-Muntahā, near it is the Paradise of Abode, when that covered the lote-tree which did cover it.**﴾ (Qur'ān 53: 13-16)

And this was revealed in *Sūrat an-Najm* which was revealed after *Sūrat Al-Isrā`*. ﴿**And neither does he withhold knowledge of the unseen**﴾ That is, Muhammad (ﷺ) is suspected of withholding nothing of the revelation given to him from Allāh. Some scholars read the word *Ḍhanīn* (ظنين) - which means untrustworthy - as *ḍhanīn* (ضنين) which means niggardly;[54] on the

[54] This shows that the most correct reading in Ibn Kathīr's opinion was (ظنين) rather

contrary, he is the most generous of men towards all. Sufyān Ibn 'Uyainah[55] said: *Dhanīn* and *ḍhanīn* are the same; that is, he is not a liar nor is he profligate. The *ḍhanīn* is suspected (of dishonesty) and the *ḍhanīn* is a miser. Qatādah said that the Qur'ān was unseen, then Allāh (ﷻ) revealed it to Muhammad (ﷺ) and he did not hold back anything of it from the people. I say: Both of these are well-reported and both of them are correct. ﴾**And it is not the word of a cursed devil**﴿ That is, this Qur'ān is not the word of a cursed devil. He (the devil) cannot touch it, he does not want to, nor is it fitting for him to do so, as Allāh (ﷻ) says:

﴿ وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ۞ وَمَا يَنبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ۞ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴾ (الشعراء – الآية : ٢١٠-٢١٢)

﴾**And it is not the devils who have brought it down, neither would it befit them, nor can they [repro-duce it], verily, they have been removed far from hearing it**﴿ (Qur'ān 26: 210-212)

﴾**Then where are you going?**﴿ That is, where does your sense, your understanding go, that you reject this Qur'ān, even though it is clearly evident that it is a revelation and Truth from Allāh (ﷻ)? - as As-Ṣiddīq[56] said to a delegation from Banī Ḥanīfah when they came as Muslims, and he ordered them to recite something from the Noble Qur'ān and they recited to him from the Qur'ān of Musailamah[57] the Liar which is the most irrational nonsense. He said: "Woe to you! Where have your senses gone? By Allāh (ﷻ)! Assuredly this talk did not come

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than (ضنين) although most copies of the Qur'ān show the latter reading.

[55] Sufyān Ibn 'Uyainah Ibn Abī 'Imrān: He is described as a trustworthy narrator of Ḥadīth by Ibn Ḥajar and a *faqīh*. He may have committed *tadlīs* but from reliable narrators. He died at the age of 90 years in the year 98 A. H.

[56] Abū Bakr As-Ṣiddīq (ﷺ): the friend and companion of the Prophet (ﷺ).

[57] Musailamah was an arch-liar who was a contemporary of the Prophet and who claimed to be a brother-prophet. His 'Qur'ān' was, in the main, unintelligible gibberish. He was branded Musailamah the Liar by the Prophet (ﷺ).

from a deity!" Qatādah said: **﴾Then where are you going?﴿** That is, away from the book of Allāh (ﷻ) and obedience to Him. **﴾It is naught but a reminder to the worlds﴿** That is, this Qur'ān is a reminder for all mankind and they remember (Him) by it and take heed of its warnings. **﴾To whomsoever among you who wills to walk straight﴿** That is, whoever wishes to be guided, then let him follow this Qur'ān for in it lies salvation and guidance and there is no guidance apart from it. **﴾And you will not, except as Allāh wills, the *Rabb* of the worlds﴿** It is not by your will, so whoever wishes, will be guided and whoever wishes, will go astray - indeed all of this is dependent on the will of Allāh (ﷻ) the *Rabb* of the worlds. Sufyān Ath-Thawrī said: "When this verse was revealed: **﴾To whomsoever among you who wills to walk straight﴿** Abū Jahl said: "The matter is left to us, if we wish, we shall walk straight and if we wish, we shall not." So Allāh (ﷻ) revealed this verse: **﴾And you will not, except as Allāh wills, the *Rabb* of the worlds﴿**. This is the end of the *tafsīr* of *Sūrat At-Takwīr*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سُــورَةُ الإنفطــار

Sūrat Al-Infiṭār

The Cleaving

Qur'ān: 82

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ إِذَا السَّمَـــآءُ انفَطَرَتْ ۞ وَإِذَا الْكَــــوَاكِبُ انتَــثَرَتْ ۞ وَإِذَا الْبِحَـــارُ
فُجِّرَتْ ۞ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۞ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۞ يَأَيُّــهَا
الإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۞ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۞ فِـــيَ أَيِّ
صُورَةٍ مَّا شَـــآءَ رَكَّبَكَ ۞ كَلاَّ بَلْ تُكَذِّبُـــونَ بِـــالدِّينِ ۞ وَإِنَّ عَلَيْكُـــمْ
لَحَافِظِينَ ۞ كِرَاماً كَاتِبِينَ ۞ يَعْلَمُونَ مَا تَفْعَلُونَ ﴾ (الانفطار — الآية : ١-١٢)

1. When the heaven is cleft asunder,
2. And when the stars have scattered,
3. And when the seas have burst forth;
4. And when the graves are inverted;
5. Then a person will know what he has sent forward and left behind.
6. Oh Man! What has beguiled you from your *Rabb,* the Most Generous?
7. Who created you, fashioned you perfectly and gave you due proportion.
8. In whatever form He willed, He gave you due proportion
9. No! But you deny the Recompense.
10. But verily, over you are guardians.
11. Honourable, writing down.
12. They know all that you do.

﴿When the heaven is cleft asunder﴾ That is, split asunder, like His Words:

﴿ السَّمَآءُ مُنفَطِرٌۢ بِهِۦ ﴾ (المزمل— الآية : ١٨)

﴾A Day on which the heaven will be cleft asunder﴿ (Qur'ān 73:18)

﴾And when the stars have scattered﴿ That is, fallen. **﴾And when the seas have burst forth﴿** 'Alī Ibn Abū Ṭalḥah said, on the authority of Ibn 'Abbās, that it means: Allāh (ﷻ) will pour some of them into others Al-Ḥasan said: Allāh (ﷻ) will pour some of them into others and their water will depart. Qatādah said: The fresh water will mix with the salt water. Al-Kalbī said: (When the seas are) filled.

﴾And when the graves are inverted﴿ Ibn 'Abbās said: (When the graves are) investigated. As-Suddī said: when they are moved and emptied out their contents.

﴾Then a person will know what he has sent forward and left behind﴿ That is, when the heaven is cleft asunder, when the stars have scattered, when the seas have burst fouth and when the graves are inverted, then every person will know what he has sent forward and left behind.

﴾O man! What has beguiled you from your *Rabb,* the Most Generous﴿ This is a warning, not as some people imagine, that Allāh's Generosity has beguiled them, but: What has beguiled you from your *Rabb,* O sons of Ādam, that you commit acts of disobedience and you meet Him with that which is not befitting (i.e. sins)? This accords with what is mentioned in the Ḥadeeth: "Allāh (ﷻ), will say, on the Day of Resurrection: 'O sons of Ādam (ﷺ)! What has beguiled you from Me? O sons of Ādam, what did you reply to the Messengers?" It is narrated that 'Umar Ibn Al-Khaṭṭāb (ؓ) heard a man reciting: **﴾O mankind! What has beguiled you from your *Rabb,* the Most Generous?﴿** 'Umar replied: "Ignorance." (Narrated by Ibn Abū Ḥātim)

It is narrated from Ibn 'Umar that he said the same thing and also from Ibn 'Abbās, Ar-Rabī' Ibn Khutham and al-Ḥassan. Qatādah said: "Nothing has beguiled man except this enemy, Satan." Al-Baghawī relates that Al-Kalbī and Muqātil said that

this verse was revealed concerning al-Aswad Ibn Sharīq who struck the Prophet (ﷺ) and who was not punished at the time, so Allāh (ﷻ) revealed: **❮O mankind! What has beguiled you from your *Rabb*, the All-Generous❯ ❮Who created you, fashioned you perfectly and gave you due proportion❯** That is, what has beguiled you from your *Rabb*, the All-Generous, Who created you, fashioned you perfectly and gave you due proportion? – i.e. made you straight, of even, upright stature, in the best form, the best shape.

❮In whatever form he willed, he put you together❯ Mujāhid said: In whatever likeness – whether of father or mother, maternal uncle or paternal uncle. It is narrated by Bukhārī and Muslim, on the authority of Abū Ḥurairah (رضي الله عنه) that a man came to the Messenger of Allāh (ﷺ) and he (ﷺ) said: "Do you have any camels?" The man replied: "Yes." He asked: "And what colour are they?" He replied: "Red." The Prophet (ﷺ) asked: "And is there any grey in them?" He answered: "Yes." "Then from where did it come?" asked the Prophet (ﷺ) who said: "And likewise this (child) probably inherited it."

'Ikrimah said, concerning the Words of Him: **❮In whatever form He willed, He put you together❯** - That is, if He wills, in the form of a monkey and if He wills, in the shape of a pig. Abū Ṣāliḥ said likewise: **❮In whatever form He willed, He put you together❯** - If He wills, in the shape of a dog and if He wills, in the shape of a donkey and if He wills, in the shape of a pig. Qatādah said: **❮In whatever form He willed, He put you together❯** - By Allāh! Our *Rabb* is able to do this. The meaning of these sayings is that Allāh (ﷻ), the Almighty the All-Powerful is able to create that drop of sperm as an ugly animal, one of the most despised members of creation, but through His Ability, His Kindness, His Gentleness, He creates in a fine form, erect, upright, a perfectly fine form and shape to behold.

❮No! But you deny the recompense❯ That is, you are induced to meet your *Rubb* and face Him in a state of disobedience, with disbelief in the Reckoning, the Recompense and the Accounting

in your hearts.

﴾**But verily, over you are guardians, honourable, writing down. They know all that you do**﴿ That is, verily, over you are indeed angels, honourable recorders, so do not meet them with wicked deeds, because they will write down all of your actions, which may then be used against you. Ibn Abū Ḥātim said, on the authority of Mujāhid: Allāh's Messenger said: "Treat the recording angels with honour and respect – who do not leave you except on two occasions: when you answer the call of nature and when you are in a state of *janābah*;[58] so when any of you makes *ghusl*, let it be in the cover of a wall or his riding-beast or let his brother shield him." Something similar to this was recorded in a connected form [(i.e. to the Prophet (ﷺ)] on the authority of Ibn 'Abbās (رضي الله عنه).

﴿ إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝ يَصْلَوْنَهَا يَوْمَ
الدِّينِ ۝ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ۝ وَمَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝ ثُمَّ مَآ
أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝ يَوْمَ لاَ تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴾

(الانفطار - الآية : ١٣-١٩)

13. Verily, the Abrar will be in delight;
14. And verily, the fujjār will be in the blazing Fire.
15. In which they will burn on the Day of Recompense.
16. And they will not be absent therefrom.
17. And what will make you know what the Day of Recompense is?
18. Again, what will make you know what the Day of Recompense is?
19. A Day when no person shall have power [to do] anything for any other and the Decision that Day will be with Allāh.

Allāh (ﷻ) informs us about the delights the *Abrār* will

[58] *Janābah*: A state of ritual impurity caused by menses, coitus and childbirth. A Muslim in such a state is not allowed to pray unitl he/she performs ghusl (complete bodily ablution) or *tayammum*, if water is not available.

encounter, and they are those who are obedient to Allāh (ﷻ), the All-Mighty, the All-Powerful, and they do not meet Him as sinners. It is narrated on the authority of Ibn 'Umar from the Prophet (ﷺ) that he said: "Allāh (ﷻ) called them *Abrār* (pious) because they have declared themselves innocent of the sins of their fathers and sons." (Narrated by Ibn 'Asākir). Then Allāh (ﷻ) tells us of the burning Fire and everlasting punishment which await the *fujjār* (the wicked, disbelievers, sinners and evil-doers). This is why Allāh (ﷻ) says: **﴾In which they will burn on the Day of Recompense﴿** That is, the Day of Reckoning, Requital and Resurrection.

﴾And they will not be absent therefrom﴿ That is, they will not be relieved of their punishment for even an hour, nor will their punishment be lightened, nor will their requests be granted, whether it be death or rest from the punishment – not even one day.

﴾And what will make you know what the Day of Recompense is?﴿ Allāh (ﷻ) makes plain for us the greatness of the matter of the Day of Resurrection, then He reinforces it with His words: **﴾Again, what will make you know what the Day of Recompense is?﴿**, then He explains it with His Words: **﴾A Day when no person shall have power [to do] anything for any other﴿** That is, none will be able to benefit another nor save him from the (awful) situation in which he finds himself, except those whom Allāh (ﷻ) permits, as He wills and pleases. We may mention here the Ḥadīth. "O Banī Hāshim! Save yourselves from the Fire! I possess naught (of salvation) for you from Allāh (ﷻ)."

﴾And the Decision that Day will be with Allāh﴿ - is like His Words:

﴿ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴾ (غافر - الآية : ١٦)

﴾Whose is the kingdom this Day? It is Allāh's – the One, the Irresistable﴿ (Qur'ān 40: 16)

And His Words (ﷻ):

﴿ الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـٰنِ ﴾ (الفرقان — الآية : ٢٦)

❬The sovereignty on that Day will be the true [sovereignty] belonging to the All-Beneficent❭ (Qur'ān 25: 26)

And His Words:

﴿ مَـٰلِكِ يَوْمِ الدِّينِ ﴾ (الفاتحة — الآية : ٤)

❬Owner of the Day of Judgement❭ (Qur'ān 1: 4)

Qatādah said: **❬And the Decision that Day will be with Allāh❭** - and the Day-by Allāh (ﷻ)! – belongs to Allāh (ﷻ) and none may contend with Him on that Day. This is the end of the *tafsīr* of *Sūrat Al-Infiṭār*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سُــوْرَةُ المُطَفِّفِيــــــنَ

Sūrat Al-Muṭaffifīn

Those Who Deal in Fraud
Qur'ān: 83

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ۞ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۞ وَإِذَا كَالُوهُمْ
أَوْ وَّزَنُوهُمْ يُخْسِرُونَ ۞ أَلَا يَظُنُّ أُولَـٰئِكَ أَنَّهُمْ مَّبْعُوثُونَ ۞ لِيَوْمٍ عَظِيمٍ ۞
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾ (المطففين— الآية : ١-٦)

1. Woe to *al-Muṭaffifīn*,
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to them, give less than due.
4. Think they not that they will be resurrected,
5. On a great Day,
6. A Day when [all] mankind will stand before the *Rabb* of the worlds?

﴿Woe to *al-Muṭaffifīn*﴾ It is reported on the authority of Ibn 'Abbās (ﷺ) that he said: "When the Prophet (ﷺ) came to Madinah, they were the most wicked of people regarding weights and measures and so Allāh (ﷻ) revealed: ﴿Woe to *al-*

***Muṭaffifīn*﴿** after which they improved their weights and measures." (Narrated by Nasā'ī and Ibn Mājah). *Ṭatfīf* (from which the word *Muṭaffifīn* is derived) means here to give incorrect weight or measure, either more, when it is for oneself, or less, when it is for other people; this is why Allāh (ﷻ) describes *al-Muṭaffifīn* as those to whom He has promised loss and destruction - which is the meaning of **﴾Woe﴿** - in His (ﷻ) Words: **﴾Those who, when they have to receive by measure from men, demand full measure﴿** That is, they take their right in full, or even more.

﴾And when they have to give by weight or measure to them give less than due﴿ That is, they decrease it. Allāh (ﷻ), has commanded us to give full measure and weight, saying:

﴿ وَأَوْفُوا الْكَيْلَ إِذا كِلْتُمْ وَزِنُواْ بِالقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (الإسراء— الآية : ٣٥)

﴾And give full measure when you measure, and weigh with a balance that is straight; that is good and better in the end﴿ (Qur'ān 17: 35) And:

﴿ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْساً إِلاَّ وُسْعَهَا ﴾

(الانعام— الآية : ١٥٢)

﴾And give full measure and full weight with justice. We burden not any person but that which he can bear﴿ (Qur'ān 6: 152) And:

﴿ وَأَقِيمُواْ الْوَزْنَ بِالْقِسْطِ وَلاَ تُخْسِرُواْ الْمِيزَانَ ﴾ (الرحمن— الآية : ٩)

﴾And observe the weight with equity and do not make the balance deficient﴿ (Qur'ān 55: 9)

Allāh (ﷻ) destroyed the people of Shu'aib because of what they used to do, giving the people short weight and measure. Then Allāh (ﷻ) promises them: **﴾Think they not that they will be**

resurrected, on a great Day?) That is, do they not fear the sending forth (from the graves) and standing before the One who knows all their secrets and their innermost thoughts, on a Day of great terror and fear, of momentous concern for those who are the losers who will be placed in a blazing Fire? **(A Day when [all] mankind will stand before the *Rabb* of the worlds)** That is, they will stand barefoot, naked and uncircumcised; the evil-doer will be in a hard place, hard pressed, in dire straits. They will be covered by the order of Allāh (ﷻ) and they will become weakened, shivering. It is related, on the authority of Ibn 'Umar, that he said: "The Prophet (ﷺ) said, concerning the Words of Allāh (ﷻ): **(A Day when [all] mankind will stand before the *Rabb* of the worlds)** until some of them are covered by their sweat even up to the middle of their ears." (Narrated by Imām Mālik) Bukhārī narrated the same Ḥadīth with a slightly different wording. Muslim also narrated it from two other sources. Imām Aḥmad narrates, on the authority of Abū Umāmah (ؓ), that the Messenger of Allāh (ﷺ) said:

"On the Day of Resurrection, the sun will approach to within a mile and its heat will increase more and more, the crowns of their heads will boil like cooking-pots and they will be covered in sweat (more or less) according to their sins; some of them will be in sweat up to their ankles, and others up to their calves, while others will be covered up to their middles and still others will wear bridles of sweat (i.e. it will come up to their faces)." (Narrated by Imām Aḥmad)

According to Imām Muslim, on the authority of Abū Ḥurairah (ؓ), it is a Day which will last the equivalent of fifty thousand earthly years. Ibn Abi Ḥātim relates, on the authority of Abū Ḥurairah (ؓ), that the Prophet (ﷺ) said to Bashīr Al-Ghifarī: "What will you do on the Day when people will stand for the equivalent of three hundred earthly years for the *Rabb* of the worlds, during which no word comes to them from Heaven nor are any of them commanded to do anything?" Bashīr said: Allāh

(ﷻ) is *Al-Musta'ān* (the One who is asked support). He (ﷻ) said: "When you go to bed, seek Allāh's protection from the trial of the Day of Resurrection and the evil of the Reckoning." This was also narrated by Ibn Jarīr.

Abū Dāwūd narrates that the Prophet (ﷺ) used to seek Allāh's protection from the straits of the Day of Resurrection. Ibn Mas'ūd (رضي الله عنه) relates that the people will remain on that Day for the equivalent of forty years, looking up to the heavens, but none shall speak to them, while they are bridled in sweat, both pious and ungodly alike. From Ibn 'Umar (ﷻ), it is related that they will remain standing for a hundred years. Ibn Jarīr narrated both of these latter sayings. It is also narrated from Ā'ishah that the Messenger of Allāh (ﷺ) used to begin his night prayers by saying: "*Allāhu Akbar*!" ten times, then: "*Al-Ḥamdu Lillāh*!" ten times, then: "*Subḥān Allāh*!" ten times, then he would ask Allāh's forgiveness ten times and say: "Oh Allāh (ﷻ)! Forgive me, guide me, bless me and save me." Then he would ask Allāh's protection from the straits of the Day of Resurrection. (Narrated by Abū Dāwūd, Nasā'ī and Ibn Majāh)

﴿ كَلاَّ إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۞ وَمَآ أَدْرَاكَ مَا سِجِّينٌ ۞ كِتَابٌ مَّرْقُومٌ ۞ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ۞ وَمَا يُكَذِّبُ بِهِ إِلاَّ كُلُّ مُعْتَدٍ أَثِيمٍ ۞ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الأَوَّلِينَ ۞ كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ ۞ كَلاَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۞ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ۞ ثُمَّ يُقَالُ هَـذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴾ (المطففين— الآية : ٧-١٧)

7. No! Truly, the Record of the fujjār is in Sijjīn.
8. And what will make you know what Sijjīn is?
9. A Register inscribed.
10. Woe on that Day to those who deny.

11. Those who deny the Day of Recompense.
12. And none can deny it except every transgressor beyond bounds,
13. When Our Verses are recited to him, he says: "Tales of the Ancients!"
14. No! But on their hearts is the raan which they used to earn.
15. No! Surely, they will be veiled from their *Rabb* on that Day.
16. Then, verily they will enter the blazing Fire.
17. Then, it will be said to them: "This is what you used to deny!"

Allāh (ﷻ) speaks the Truth: ﴾**No! Verily, the book of the *fujjār* is in *Sijjīn***﴿ That is, their end and their dwelling-place is assuredly in ***Sijjīn*** - a word derived from ***Sijn*** (the Arabic word for 'jail') and it means dire straits; then Allāh (ﷻ) makes clear the greatness of the matter, saying: ﴾**And what will make you know what the *Sijjīn* is?**﴿ That is, it is a matter of momentous importance and a jail from which there is no release and a painful punishment. Some have said that it is below the seventh earth. It is mentioned in the Ḥadīth of Al-Barā' Ibn 'Āzib, which is a long Ḥadīth, that Allāh (ﷻ), says, concerning the soul of the disbeliever: "Write for him (in) his book (that he will be) in ***Sijjīn***. And ***Sijjīn*** is under the seventh earth." It was also said that it is a rock under the seventh earth. And it has been said that it is a pit in Hell. But the correct saying is that ***Sijjīn*** is derived from ***Sijn***, and it means the dire straits, for all created things, the more they are debased the more they are straitened, and the more they are elevated, the more they become liberated, for every one of the seven celestial abodes is wider and more spacious than the one below it - likewise the earth, every one is wider and more spacious than the one below it. And the final abode of the evil-doers is the lowest level, as Allāh (ﷻ) says:

﴿ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۞ إِلاَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾ (التين— الآية : ٥-٦)

﴾**Then We abase him to the lowest of the low, save those who**

believe and do righteous deeds❳ (Qur'ān 95: 5-6)

Here (in Qur'ān *Al-Muṭaffifīn*), Allāh (ﷻ) says: **❲No! Verily, the book of the *fujjār* is in *Sijjīn*. And what will make you know what *Sijjīn* is?❳** And this includes (in its meaning) their (being in) dire straits and their abasement, as Allāh (ﷻ) says:

﴿ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴾

(الفرقان— الآية : ١٣)

❲And when they shall be thrown into a narrow place thereof, chained together, they will cry out therein for destruction❳ (Qur'ān 25: 13)

❲A register inscribed❳ This is not a *tafsīr* of His (ﷻ) Words: **❲And what will make you know what *Sijjīn* is?❳**, it is a description of what is written for them concerning their ultimate end in *Sijjīn*, that is, it is written, a matter beyond dispute, none will be added to it and none will be removed from it. This was said by Muhammad Ibn Ka'b Al-Quraẓī.[59] **❲Woe on that Day to those who deny!❳** That is, when they come forth on the Day of Resurrection, and receive the confinement and the terrible punishment that was promised to them, and we have previously spoken at great length about the meaning of **❲Woe❳** and there is no need to repeat it here, suffice to say that it means destruction, as it is said: "Woe to so-and-so!" (i.e. may he be destroyed) and as is confirmed in the *Sunan* [60] that the Prophet (ﷺ) said: "Woe to him who lies when he speaks in order to make people laugh! Woe to him, woe to him!" (Narrated by Bukhārī) Then Allāh (ﷻ) says, describing the rebellious, disbelieving rejecters: **❲Those who deny the Day of Recompense❳** That is, they do

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[59] Muhammad Ibn Ka'b Ibn Salīm Ibn Asad Abu Ḥamzah Al-Quraẓī: He was born in the year 49 A. H. according to the most reliable accounts, and not during the life of the Prophet (ﷺ) as claimed by some scholars, according to Ibn Ḥajar, who described him as a reliable transmitter of Ḥadīth.

[60] *Sunan*: Books of Ḥadīth.

not believe that it will happen nor do they believe in its existence or else they set it aside as unlikely. ﴾**And none can deny it except every transgressor beyond bounds**﴿ That is, he exceeds all bounds in committing sins and in taking the permissible (i.e. excessive eating and drinking etc.) and is wicked in his speech, when he speaks, he lies, when he promises, he breaks his promise and when he argues, he does so violently, excessively. ﴾**When Our verses are recited to him, he says: "Tales of the ancients!"**﴿ That is, when he hears the Words of Allāh (ﷻ), from the Messenger of Allāh (ﷺ) he rejects and thinks only evil of it, that it is a collection of invented stories of the people of old, as Allāh (ﷻ) says:

﴿ وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُوٓاْ أَسَاطِيرُ الأَوَّلِينَ ﴾ (النحل— الآية : ٢٤)

﴾**And when it is said to them: "What is it that your *Rabb* has sent down?", they say: "Tales of the men of old!"**﴿ (Qur'ān 16: 24)

And:

﴿ وَقَالُوٓاْ أَسَاطِيرُ الأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلاً ﴾

(الفرقان— الآية : ٥)

﴾**And they say: "Tales of the ancients, which he [Muhammad] has written down, and they are dictated to him morning and afternoon."**﴿ (Qur'ān 25: 5)

But Allāh (ﷻ) says (in reply to them): ﴾**No! But on their hearts is the *rān* which they used to earn**﴿ That is, the matter is not as they claim, that this Qur'ān is tales of the ancients, indeed it is the Word of Allāh (ﷻ), His Divine Revelation, sent down to His Messenger, but their hearts are closed to belief in it because of the covering of many sins which is upon them; this is why Allāh (ﷻ) says: ﴾**No! But on their hearts is the rān which they used to earn**﴿, and this affliction seizes the hearts of the unbelievers. It is narrated on the authority of Abū Ḥurairah (رضي الله عنه) that the Prophet

(ﷺ) said:

"Verily, when the slave commits a sin it causes a black spot to appear on his heart, if he repents of it, his heart becomes smooth (i.e. clean) once more, but if he continues, it spreads." (Narrated by At-Tirmizī and Nasā`ī)

That is the meaning of Allāh's Words: ﴾**No! But on their hearts is the *rān* which they used to earn**﴿ Al-Ḥasan Al-Baṣrī said that the *rān* is sin piled upon sin until the heart becomes blind and then it dies. Mujāhid, Qatādah, Ibn Zaid and others agreed with this. ﴾**No! Surely, they will be veiled from their Rabb on that Day**﴿ That is, on the Day of Resurrection, they will be imprisoned in *Sijjīn* and they will be prevented from seeing their *Rabb* and Creator. Abū 'Abdullāh Ash-Shāfi'ī said: "In this verse is proof that the Believers will see Him, the Almighty, the All-Powerful on that Day." Likewise, His (ﷻ) Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۞ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ (القيامـــة— الآية : ٢٢-٢٣)

﴾**Some faces on that Day will be radiant, looking at their *Rabb***﴿ (Qur'ān 75: 22-23)

Another proof of this is the authentic, well-reported ḥadīths which confirm the sighting by the Believers of their *Rabb*, the Almighty, the All-Powerful in the abode of the Hereafter - this will be a real sighting, with their own eyes in the bliss of the Day of Resurrection and the Gardens of Paradise. Ibn Jarīr reported on the authority of Al-Ḥasan, concerning the Words of Allāh (ﷻ): ﴾**No! Surely, they will be veiled from their Rabb on that Day**﴿: The veil will be raised and the Believers and the disbelievers will see Him, then He will be veiled from the disbelievers, while the believers will continue to see Him every day, morning and night. ﴾**Then, verily they will enter the blazing Fire**﴿ That is, then, they (the disbelievers) - in addition to being forbidden to see the All-Beneficent - are amongst the people of the Hell-fire. ﴾**Then, it**

will be said to them: "This is what you used to deny!"﴿ That is, this will be said to them in a tone of rebuke and scorn.

﴿ كَلاّ إِنّ كِتَابَ الأبْرَارِ لَفِي عِلّيّينَ ۞ وَمَآ أَدْرَاكَ مَا عِلّيّونَ ۞ كِتَابٌ
مّرْقُومٌ ۞ يَشْهَدُهُ الْمُقَرّبُونَ ۞ إِنّ الأبْرَارَ لَفِي نَعِيمٍ ۞ عَلَى الأرَآئِكِ
يَنظُرُونَ ۞ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النّعِيمِ ۞ يُسْقَوْنَ مِن رّحِيقٍ
مّخْتُومٍ ۞ خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۞ وَمِزَاجُهُ مِن
تَسْنِيمٍ ۞ عَيْناً يَشْرَبُ بِهَا الْمُقَرّبُونَ ﴾ (المطففين— الآية : ١٨-٢٨)

18. No! Verily, the Record of the *Abrār* is preserved in *'Illiyyūn.*
19. And what will make you know what *'Illiyyūn* is?
20. A Register inscribed
21. To which bear witness those nearest.
22. Verily, *Al-Abrār* will be in delight.
23. On arā'ik, looking.
24. You will recognize in their faces the brightness of delight.
25. They will be given to drink pure, sealed *rahīq.*
26. Its khitām will be of musk, and for this let those strive who want to strive.
27. It will be mixed with *tasnīm.*
28. A spring whereof drink those nearest to Allāh.

He (ﷻ), speaks the Truth: Verily, the Record of the Pious - and they are in contrast to the wicked - is in *'Illiyyūn*, and that is the opposite of ***Sijjīn***. It is the seventh earth. Al-A'mash reported, on the authority of Hilāl Ibn Yisāf[61] that he said: "Ibn 'Abbās (ﷺ) asked Ka'b (ﷺ) in my presence about ***Sijjīn***, and he said: "It is the seventh earth and in it are the souls of the unbelievers." Then he asked him about *'Illiyyūn* and he said: "It is the seventh heaven and in it are the souls of the Believers." This was said by

[61] Hilāl Ibn Yisāf Al-Ashja'ī: According to Ibn Ḥajar, he was a reliable remator of Ḥadīth.

more than one person. 'Ali Ibn Abū Ṭalḥah reported on the authority of Ibn 'Abbās (ﷺ),[62] that he said, concerning the Words of Allāh (ﷻ): **﴾No! Verily, the record of the *Abrār* is preserved in *'Illiyyūn*﴿** That is, Paradise. Al-'Awfī said that it means that their deeds are in Heaven with Allāh (ﷻ), and Aḍ-Ḍaḥḥāk agreed with this. Qatādah said that *'Illiyyūn* means the right leg of the Throne. Others said that *'Illiyyūn* is near *Sidrah Al-Muntahā*. But it is obvious that *'Illiyyūn* is taken from the word *'uloo* (highness, exaltedness) and everything which is elevated is glorified and mighty. This is why Allāh (ﷻ) glorifies the matter saying: **﴾And what will make you know what *'Illiyyūn* is?﴿**, then Allāh (ﷻ) says, in confirmation of what is written for them: **﴾A register inscribed to which bear witness those nearest﴿** According to Qatādah, they are the angels. Al-'Awfī said that every one of those nearest (i.e. the angels) in every heaven witness it. **﴾Verily, *Al-Abrār* will be in delight﴿** That is, on the Day of Resurrection, the Believers will be in eternal delight and gardens in which there is untold bounty. **﴾On *arā'ik*, looking﴿** They (*arā'ik*) are screened couches, on which they recline, looking; it was said that they are looking at their possessions and that which Allāh (ﷻ) has given them from (His) Goodness and Bounty which will never end or perish. It was also said that they will be looking at Allāh (ﷻ), and this is in contrast to His description of the wicked people: **﴾No! Surely, they will be veiled from, seeing their *Rabb* that Day﴿** It is said concerning the former, that they will be allowed to see Allāh (ﷻ), while they are reclining on their couches and sofas. **﴾You will recognize in their faces the brightness of delight﴿** That is, when you look at their faces you will see the characteristics of modesty, dignity, ease, happiness, equanimity and leadership due to the delight in which they find themselves. **﴾They will be given to drink pure, sealed *rahīq*﴿**

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[62] See footnote no 55.

That is, they will be given wine from Paradise to drink.﴿*rahīq* ﴾ is a kind of wine, according to Ibn Mas'ūd (ﷺ), Ibn 'Abāss (ﷺ), Mujāhid, Al-Ḥasan, Qatādah and Ibn Zaid. Imām Aḥmad narrates, on the authority of Abū Sa'īd Al-Khudrī (I believe that he attributed it to the Prophet (ﷺ) that he said: "whoever Believer gave another Believer water to drink, quenching his thirst, Allāh (ﷻ) will give him to drink on the Day of Resurrection from sealed *rahīq*, and whoever Believer feeds another Believer, relieving his hunger, Allāh (ﷻ) will feed him from the fruits of Paradise, and whichever Believer clothes another Believer, covering his nakedness, Allāh (ﷻ) will clothe him in the green of Paradise." **﴿Its *khitām* will be of musk﴾** Ibn Mas'ūd (ﷺ) said it means the wine is mixed with musk. Al-'Awfī said that Ibn 'Abbās (ﷺ) said: "Allāh (ﷻ) will make the wine delicious for them and lastly will place musk in it, sealing it with musk." This was also said by Qatādah and Aḍ-Ḍaḥḥāk. Ibrāhīm and Al-Ḥasan said it means the last of it will be musk. Ibn Jarīr reported, on the authority of Abū Ad-Dardā', "**﴿Its *khitām* will be of musk﴾** It is a white drink, like silver with which their drinks are sealed. And if a man from the people of earth was to dip his finger in it and then remove it, not a single soul would be left without tasting it." Ibn Abū Najīḥ[63] reported, on the authority of Mujāhid that he said it means its scent is musk. **﴿And for this let those strive who want to strive﴾** That is, let them glory, let them struggle and compete, as in Allāh (ﷻ) words:

﴿ لِمِثْلِ هَـٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴾ (الصافات— الآية : ٦١)

﴿For the like of this let the workers work﴾ (Qur'ān 37: 61)

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[63] 'Abdullāh Ibn Abū Najīḥ: His name is Yāsar Al-Makkī. According to Ibn Ḥajar, he is a reliable reporter of Ḥadīth, although it was said that he might have committed *tadlees*. He died approximately 31 A. H.

﴾It will be mixed with *tasnīm*﴿ That is, the above-described ***rahīq*** will be mixed with a drink which is known as *tasnīm*, which is the finest drink given to the people of Paradise; this was said by Abū Ṣāliḥ, Aḍ-Ḍaḥḥāk. This is why Allāh (ﷻ) said: **﴾A spring whereof drink those nearest to Allāh﴿** That is, those nearest to Allāh (ﷻ) drink a pure drink and it is mixed for those of the right (i.e. those who receive their record in their right hand); this was said by Ibn Mas'ūd (ﷺ), Ibn 'Abbās (ﷺ), Masrūq, Qatādah and others.

﴿ إِنَّ الَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ الَّذِينَ آمَنُواْ يَضْحَكُونَ ۝ وَإِذَا مَرُّواْ بِهِمْ
يَتَغَامَزُونَ ۝ وَإِذَا انقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمُ انقَلَبُواْ فَكِهِينَ ۝ وَإِذَا رَأَوْهُمْ قَالُوٓاْ إِنَّ
هَٰٓؤُلَآءِ لَضَآلُّونَ ۝ وَمَآ أُرْسِلُواْ عَلَيْهِمْ حَافِظِينَ ۝ فَالْيَوْمَ الَّذِينَ آمَنُواْ مِنَ
الْكُفَّارِ يَضْحَكُونَ ۝ عَلَى الْأَرَآئِكِ يَنظُرُونَ ۝ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُواْ
يَفْعَلُونَ ﴾ (المطففين– الآية : ٢٩-٣٦)

29. Verily, those who committed sins used to laugh at those who believed.
30. And whenever they passed by them used to yataghāmazūn;
31. And when they returned to their own people, they would return happy;
32. And when they saw them, they said: "Verily, these have gone astray!"
33. But they had not been sent as watchers over them.
34. But this Day those who believed will laugh at the disbelievers.
35. On thrones, looking.
36. Are not the disbelievers paid for what they used to do?

Allāh (ﷻ), informs us about the evil-doers, that during their earthly lives they used to laugh at the Believers, make fun of them and despise them; and when they passed by them, they would show their contempt for them. **﴾And when they returned**

to their own people, they would return happy﴿ That is, when those evil-doers return to their homes, whatever they want, they find; but they are not grateful to Allāh (ﷻ) for the Grace which He bestows upon them. Instead, they occupy themselves with the believing people, hating them and envious of them. **﴾And when they saw them, they said: "Verily, these have gone astray!"﴿** That is, because they (the Believers) do not follow their religion. **﴾But they had not been sent as watchers over them﴿** That is, the evil-doers were not sent as watchers over the Believers' actions nor their words. So why did they concern themselves with them, opposing them, as Allāh (ﷻ) says:

﴿ قَالَ اخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ ۝ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّاحِمِينَ ۝ فَاتَّخَذْتُمُوهُمْ سِخْرِيّاً حَتَّى أَنسَوْكُمْ ذِكْرِي وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ۝ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴾ (المؤمنون— الآية : ١٠٨-١١١)

﴾He [Allāh] will say: "Remain you in it with ignominy! And speak you not to me!" Verily, there was a party of my slaves who used to say: "Our *Rabb*! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" For you took them as a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience, they are indeed the ones that are successful﴿ (Qur'ān 23: 108-111)

This is why Allāh (ﷻ) says: **﴾But this Day﴿** that is, the Day of Resurrection **﴾those who believed will laugh at the disbelievers﴿** That is, in contrast to the disbelievers, who laughed at them (in this world). **﴾On thrones, looking﴿** That is, looking at Allāh (ﷻ), in contrast to those who claimed that they (the Believers) were

astray, for they are not astray, indeed, they are the appointed ones of Allāh (ﷻ), close (to Him) looking at their *Rabb*, in the abode of His Generosity. ﴾**Are not the disbelievers paid for what they used to do?**﴿ That is, are they not paid for their scoffing at the Believers and their belittling of them - they have been paid a full and complete payment. This is the end of the *tafseer* of *Sūrat Al-Muṭaffifīn*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُورَةُ الاِنْشِقَاقِ

Sūrat Al-Inshiqāq

The Splitting Asunder

Qur'ān: 84

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ إِذَا السَّمَآءُ انشَقَّتْ ۞ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۞ وَإِذَا الأَرْضُ مُدَّتْ ۞
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۞ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۞ يَأَيُّهَا الإِنسَانُ إِنَّكَ
كَادِحٌ إِلَى رَبِّكَ كَدْحاً فَمُلاَقِيهِ ۞ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۞ فَسَوْفَ
يُحَاسَبُ حِسَاباً يَسِيراً ۞ وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُوراً ۞ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
وَرَآءَ ظَهْرِهِ ۞ فَسَوْفَ يَدْعُو ثُبُوراً ۞ وَيَصْلَى سَعِيراً ۞ إِنَّهُ كَانَ فِي
أَهْلِهِ مَسْرُوراً ۞ إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ۞ بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيراً ﴾

(الانشقاق — الآية : ١-١٥)

1. When the heaven is split asunder,
2. And listens to its *Rabb*, - and it must do so;
3. And when the earth muddat,
4. And has cast out all that was in it and became empty,
5. And listens and obeys its *Rabb*, - and it must;
6. O man! Verily, you are returning towards your *Rabb* - a sure returning - so you will meet.
7. Then, as for him who will be given his Record in his right hand,

8. He surely will receive an easy reckoning.
9. And will return to his people in joy!
10. But whosoever is given his Record behind his back,
11. He will invoke thubūr,
12. And shall enter a blazing Fire,
13. Verily, he was among his people in joy!
14. Verily, he thought that he would never come back!
15. Yes! Verily, his *Rabb* has been ever beholding him!

Allāh (ﷻ) says: **﴾When the heaven is split asunder﴿** - and that will be on the Day of Resurrection. **﴾And listens to its *Rabb*﴿** That is, listens and obeys His Commands when He orders it to split asunder and that is (likewise) on the Day of Resurrection. **﴾And it must﴿** That is, it is obligatory for the heaven to obey His commands because He is the Supreme, Whose command none can gainsay nor deny. All are subservient to Him and all are humbled before Him. **﴾And when the earth *muddat*﴿** That is, flattened, spread out and stretched. Ibn Jarīr narrates, on the authority of 'Alī Ibn Al-Ḥusain, that the Prophet (ﷺ) said: "When the Day of Resurrection comes Allāh (ﷻ) will flatten out the earth, stretching its surface until there is no place for any person except where he stands, then I will be the first one to be called, and Jibrīl (ﷺ) will be on the right of the Most Merciful, and by Allāh (ﷻ), he will not have seen Him before that and I will say: "Oh, my *Rabb*! Verily, this [Jibrīl (ﷺ)] told me that You had sent him to me." And Allāh (ﷻ) will say: "He spoke the Truth." Then I will intercede, saying: "Oh, my *Rabb*! Your slaves have worshipped You in all corners of the earth." - and that is the most commended standing. **﴾And has cast out all that was in it and became empty﴿** That is, expelled the dead that were interred within it, until none remain; this was said by Mujāhid, Sa'eed and Qatādah. **﴾And listens to its *Rabb* - and it must do so﴿** (The *tafsīr* of this verse is) as mentioned above (i.e. for verse 2). **﴾O man! Verily, you are returning towards your *Rabb* - a sure returning﴿** That is, you are returning quickly to your *Rabb*, with your deeds. **﴾So you will meet﴿** That is, you will be brought face-to-face with your deeds, both good and

evil. A proof of this is what was narrated by Abū Dāwūd At-Tayālisī, on the authority of Jābir, who said: The Prophet (ﷺ) said: "Jibrīl (ﷺ) said": "O Muhammad (ﷺ)! Live as you will, for you will die, and love whom you will, for you will depart from them, and do as you will, for you will meet (your deeds)." Some people say that the verse means: You will meet your *Rabb* and He will recompense you according to your deeds; and if this is the meaning, then necessarily, the other meaning must be intended also. Al-'Awfī narrates, on the authority of Ibn 'Abbās (ﷺ): **﴾O man! Verily, you are returning towards your *Rabb* - a sure returning﴿** - You do deeds with which you will meet Allāh (ﷻ), both good and evil. Qatādah said: **﴾O man! Verily, you are returning towards your *Rabb* - a sure returning﴿** Verily, your return - O son of Ādam - is in weakness, and so whoever was able to ensure that his return was in obedience to Allāh (ﷻ), then let him do so, and there is no power except with Allāh (ﷻ). **﴾Then, as for him who will be given his Record in his right hand, he will surely receive an easy reckoning﴿** That is, easy, without difficulty - he will not be held accountable for every small action, for whoever was held thus accountable, would surely be destroyed. It is narrated from A'aishah (May Allāh be pleased with her) that she said: The Messenger of Allāh (ﷺ) said: "Whoever is questioned concerning his account will be punished." She asked: "Does not Allāh (ﷻ) say: ﴾He will surely receive an easy reckoning﴿?" He replied: "That does not refer to the accounting, but to the showing of the account; whoever is questioned concerning his account will be punished." (Narrated by Aḥmad). This was also narrated by Bukhārī, Muslim, At-Tirmizī, An-Nasā'i, and Ibn Jarīr. **﴾And will return to his people in joy!﴿** That is, he will return to his people in Paradise, according to Qatādah and Aḍ-Ḍaḥḥāk: He will be happy, overjoyed, delighted with what Allāh (ﷻ) has given him. **﴾But whosoever is given his Record behind his back﴿** That is, in his left hand, from behind his back; he will be given his Record with his left hand twisted behind his back. **﴾He will invoke *thubūr*﴿** That is, destruction and loss. **﴾And shall enter a blazing Fire, verily, he was**

among his people in joy!﴿ That is, he was happy, without a thought for his punishment and without fear of what awaited him; and so his state of happiness was succeeded by a protracted sadness. ﴾**Verily, he thought that he would never come back!**﴿ That is, he believed that he would not return to Allāh (ﷻ) after his death - this was said by Ibn 'Abbās (ﷺ), Qatādah and others. ﴾**Yes! Verily, his *Rabb* has been ever beholding him**﴿ That is, on the contrary, He will return him (to life) and recompense him in accordance with his deeds, both good and bad, for He (ﷻ) is All-Seeing, All-Knowing and All-Acquainted (with all that you do).

﴿ فَلاَ أُقْسِمُ بِالشَّفَقِ ۞ وَاللَّيْلِ وَمَا وَسَقَ ۞ وَالْقَمَرِ إِذَا اتَّسَقَ ۞ لَتَرْكَبُنَّ طَبَقاً عَن طَبَقٍ ۞ فَمَا لَهُمْ لاَ يُؤْمِنُونَ ۞ وَإِذَا قُرِىءَ عَلَيْهِمُ الْقُرْآنُ لاَ يَسْجُدُونَ ۞ بَلِ الَّذِينَ كَفَرُواْ يُكَذِّبُونَ ۞ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۞ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۞ إِلاَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾ (الانشقاق – الآية : ١٦-٢٥)

16. So I swear by *Ash-Shafaq*;
17. And by the night and what it *wasaq*;
18. And by the moon when it *ittasaq*,
19. You shall certainly travel from stage to stage.
20. Then, what is the matter with them that they believe not?
21. And when the Qur'ān is recited to them, they do not prostrate,
22. No! Those who disbelieve deny.
23. And Allāh knows best what they gather,
24. So announce to them a painful torment.
25. Save those who believe and do righteous deeds, for them is a reward that will never come to an end.

It is narrated on the authority of 'Alī (ﷺ), Ibn 'Abbās (ﷺ), Abū Hurairah (ﷺ) and several others that they all said that *Ash-Shafaq* means the reddening of the horizon, although it was

narrated on the authority of Abū Ḥurairah that he said it means whiteness. But *Ash-Shafaq* is the reddening of the skyline – either before the rising of the sun (as Mujāhid said) - or after its setting, which is what is well-known to the scholars of Arabic language. Al-Khaleel Ibn Aḥmad[64] said that *Ash-Shafaq* is the reddening of the sky between sunset and the time of *'Ishā'* prayer, and that when it has gone, it is said: "*Ash-Shafaq* is gone." In Muslim's "*Ṣaḥīḥ*" it is reported on the authority of 'Abdullāh Ibn 'Amr (ﷺ), from the Messenger of Allāh (ﷺ) that he said: "The time of *Maghrib* (prayer) lasts so long as *Ash-Shafaq* has not departed." Although it is authentically reported from Mujāhid that he said that *Ash-Shafaq* means the whole of the daylight period (and in another narration that it means the sun), obviously what brought him to this conclusion was the following verse of Allāh's Words: **﴾And the night and what it *wasaq*﴿** which led him to suppose that Allāh (ﷻ) was swearing first by the light of day, then by the darkness of night. Ibn Jarīr said: "Allāh (ﷻ) swears by the daylight as it departs and the night as it arrives." Ibn Jarīr also mentioned that some said *Ash-Shafaq* is a name for the redness and the whiteness and they said also that it is a word with two opposite meanings. Ibn 'Abbās (ﷺ), Mujāhid, Al-Ḥasan and Qatādah said that **﴾And the night and what it *wasaq*﴿** means whatever it gathers. Qatādah added that it means whatever it gathers of the stars and beasts (that walk upon the earth). 'Ikrimah said it means whatever goes forth from the shadows - when the night comes, everything returns to its home. **﴾And the moon when it *ittasaq*﴿** That is, according to Ibn 'Abbās

[64]Al-Khalīl Ibn Aḥmad: Ibn Kathīr is referring either to: Al-Khalīl Ibn Aḥmad Al-Azadī Al-Farāhīdī, who was a renowned scholar of Arabic grammar, an honest narrator of Ḥadīth and a pious man, according to Ibn Ḥajar (d. 60-70 A. H.), or to: Khalīl Ibn Aḥmad Al-Mazānī or As-Sulamī, who was also described by Ibn Ḥajar as an honest narrator of Ḥadīth, and was sometimes confused with the former.

(ﷺ), when it is full and risen; this was also said by 'Ikrimah, Mujāhid, Sa'īd Ibn Jubair, Masrūq, Abū Ṣāliḥ, Aḍ-Ḍaḥḥāk and Ibn Zaid - when it rises. Al-Ḥasan said it means: when it is full. Qatādah said: When it orbits. What all these sayings mean is: When the moon is full and gives all its light, and in this way it is in contrast to the night and what it gathers (as mentioned in the previous verse). **﴾You shall certainly travel from stage to stage﴿** Bukhārī relates, on the authority of Mujāhid: Ibn 'Abbās (ﷺ) said: "...from one state to another - this is your Prophet (ﷺ)." This is the wording in Bukhārī's narration, and it is most likely that Ibn 'Abbās (ﷺ) was relating this *tafsīr* from the Prophet (ﷺ), as if he said: "I heard this from your Prophet (ﷺ)." In that case, "Your Prophet" would be a nominative noun, meaning: "Your Prophet (ﷺ) said this." - this is the most apparent meaning, and Allāh (ﷻ) knows best, as Anas (ﷺ) said: "There is no year passes without being followed by evil - I heard it from your Prophet (ﷺ) " Ibn Jarīr reports, on the authority of Mujāhid, that he said: "I heard Ibn 'Abbās (ﷺ) say: **﴾You shall certainly travel from stage to stage﴿**" That is, your Prophet (ﷺ) said "(It means) from one state to another." 'Alī Ibn Abū Ṭalḥah (ﷺ) reports, on the authority of Ibn 'Abbās (ﷺ)[65] that he said: "From one state to another." 'Ikrimah agreed with this, as did Murrah At-Ṭayyib[66], Mujāhid, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Masrūq and Abū Ṣāliḥ. Ibn Abū Ḥātim relates, on the authority of Ash-Sha'abi: **﴾You shall certainly travel from stage to stage﴿** That is, you (O Muhammad) shall certainly travel from heaven to heaven. This was also attributed to Ibn Mas'ūd, Masrūq and Abul 'Aaliyah. I say: "Do they mean on the Night of *Al-Isrā'*?" It was

[65]See footnote no 55.

[66] Murrah Ibn Sharāhīl Abū Isma'il Al-Hamdānī: Known as Murrah Aṭ-Ṭayyib (The Good), According to Ibn Ḥajar, he was a reliable transmitter of Ḥadīth and a pious man. He died in the year 76 A. H., or later.

attributed to Ibn 'Abbās (ﷺ) that he said it means from one stopping place to another. Al-'Awfī also said this from Ibn 'Abbās (ﷺ), but he added: From one matter to another and from one state to another. As-Suddī agreed with this; as though he understood the verse to be a confirmation of the authentic Ḥadīth which says: "You will surely adopt the ways of those before you identically, until, if they were to enter the hole of a lizard, you would follow them." They said: "(Are those people) the Jews and Christians, Oh Messenger of Allāh (ﷺ)?" He said: "Who else?" - and this is quite possible. Ibn Abū Ḥātim narrates that Makhūl said it means: Every twenty years you will be in a different state than you were before. Al-A'mash relates that the verse follows on from the previous verses and therefore means, when the sky changes from one colour to another. Ath-Thawrī related something similar, on the authority of Ibn Mas'ūd. Sa'īd Ibn Jubair said that it means those people who were humbled in this world, will be elevated in the Hereafter, while others who were elevated in this world will be humbled in the Hereafter. 'Ikrimah said it means that we start as babies and then become children, then we become youths, then old men. Al-Ḥasan Al-Baṣrī said it means: from one state to another: weakness after vigour, then vigour after weakness, and wealth after poverty and poverty after wealth, and health after illness and illness after health. Ibn Abū Ḥātim narrates, on the authority of Jābir Ibn 'Abdullaah (ﷺ) that he said: I heard the Messenger of Allāh (ﷺ) say: Verily, the son of Ādam is in ignorance concerning what was created for him; verily, Allāh (ﷻ), when He created him said to the angel: "Record his livelihood; Record his lifespan; Record his end; Write if sad or happy." Then this angel leaves and Allāh (ﷻ) sends another angel after the first and he protects him (the son of Ādam) until he reaches maturity, then that angel leaves and Allāh (ﷻ) appoints for him two angels, one who writes

his good deeds and one who records his bad deeds, then when death visits him, those two angels depart and the angel of death comes to him and seizes his soul and then when he enters his grave the angel returns his soul to his body. Then the Angel of Death departs and the two Angels of the Grave come to him and they examine him then they depart, and when the Hour comes, the Angels of good deeds and bad deeds descend to him and they tie his record around his neck, then they accompany him, one in front and one behind; then Allāh (ﷻ) says to him:

﴿ لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَـٰذَا ﴾ (ق – الآية : ٢٢)

﴾Verily, you were heedless of this﴿ (Qur'ān 50: 22)

The Messenger of Allāh (ﷺ) then said: " ﴾You shall certainly travel from stage to stage﴿." – He said: "(That is,) from one state to another." Then the Prophet (ﷺ) said: "Verily, before you is an order of momentous concern, over which you have no power, so seek the aid of Allāh (ﷻ). While this Ḥadīth is *munkar*, and some of its narrators are weak, its meaning is correct, and Allāh (ﷻ), knows best." After mentioning what the Qur'ānic scholars and the learned men of *tafsīr* have said about this verse, Ibn Jarīr said: "And the correct interpretation is: And you (O Muhammad) shall certainly travel from one state to another, and from one difficult situation to another." And if that be the case, that the Messenger is the one who is addressed here, then it applies equally to all mankind who will encounter hardship on the Day of Resurrection, with all its terror. **﴾Then, what is the matter with them that they believe not? And when the Qur'ān is recited to them, they do not prostrate﴿** That is, what prevents them from believing in Allāh (ﷻ) and His Messenger (ﷺ) and the Last Day, and what ails them that when Allāh's Verses and His Words are recited to them, they do not prostrate before its (the

Qur'ān's) grandeur, nor do they honour it or respect it? ﴾**No! Those who disbelieve deny**﴿ That is, it is in their nature to deny, to be obstinate and disobedient when faced with the Truth. ﴾**And Allāh knows best what they gather**﴿ That is, according to Qatādah and Mujahid, what they hide in their hearts. ﴾**So announce to them a painful torment**﴿ That is, inform them - oh, Muhammad - that Allāh (ﷻ), has prepared for them a painful punishment. ﴾**Save those who believe and do righteous deeds**﴿ Those who believe with their hearts and do good works are excluded from this; for them is a great reward in the abode of the Hereafter, which - according to Ibn 'Abbās (رضي الله عنه) - is without any deficiency. Mujāhid and Aḍ-Ḍaḥḥāk said it means a reward without limit; and taking their two sayings together, we may say: A reward without end, as Allāh (ﷻ) says:

﴿ عَطَآءً غَيْرَ مَجْذُوذٍ ﴾ (هود – الآية : ١٠٨)

﴾**A gift without end**﴿ (Qur'ān 11: 108)

As-Suddī said that some say it means without deficiency and without end, while others said it means without any obligation upon them; however this last saying has been disparaged by more than one person, for verily, Allāh (ﷻ), is the Provider of all Grace to the people of Paradise at all times and in all situations, and they only enter it by His Favour and Mercy, not because of their deeds. He bestows His Grace upon them eternally, without end. All praise is due to Allāh (ﷻ), Alone, eternally. They are unceasing in praising and glorifying Him and their last supplication is (always): "Praise be to Allāh (ﷻ), the *Rabb* of the worlds." This is the end of the *tafsīr* of *Sūrat Al-Inshiqāq*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُورَةُ الْبُرُوجِ

Sūrat Al-Burūj

The Big Stars

Qur'ān: 85

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۞ وَالْيَوْمِ الْمَوْعُودِ ۞ وَشَاهِدٍ وَمَشْهُودٍ ۞ قُتِلَ
أَصْحَابُ الأُخْدُودِ ۞ النَّارِ ذَاتِ الْوَقُودِ ۞ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۞ وَهُمْ عَلَى
مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۞ وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ ۞ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۞
إِنَّ الَّذِينَ فَتَنُواْ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُواْ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ الْحَرِيقِ ﴾ (البروج – الآية : ١-١٠)

1. By the heaven, holding the *Burūj*;
2. And by the Promised Day;
3. And by the witness and the witnessed;
4. Cursed were the people of the ditch,
5. Fire supplied with fuel,
6. When they sat by it,
7. And they witnessed what they were doing against the Believers.
8. They had nothing against them except that they believed in Allāh, the Almighty, Most Worthy of praise.

9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.
10. Verily, those who put to trial the believing men and women, and then do not turn in repentance, will have the torment of Hell, and they will have the punishment of the burning Fire.

Allāh (ﷻ) swears by the heaven and its *Burūj*, that is, its big stars, as in the Words of Allāh (ﷻ):

﴿ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَآءِ بُرُوجاً وَجَعَلَ فِيهَا سِرَاجاً وَقَمَراً مُّنِيراً ﴾
(الفرقان — الآية : ٦١)

﴿Blessed be He who has placed in the heaven big stars, and has placed therein a great lamp [the sun] and a moon, giving light﴾ (Qur'ān 25: 61)

Ibn 'Abbās (ﷺ) Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and As-Suddī said: The *Burūj* are the stars. It is also narrated from Mujāhid that they are guard-towers. Yaḥyā Ibn Rāfi' said that they are palaces in the heaven. Al-Minhāl Ibn 'Amr[67] said: "**﴿By the heaven, holding the *Burūj*﴾** (They are) the excellent creation." Ibn Jarīr said it means the phases of the sun and the moon and there are twelve *Burūj* (stations), through which the sun passes once every month and the moon once every two and a third days. And that is twenty eight phases, then it is covered for two days. **﴿And by the Promised Day, and by the witness and the witnessed﴾** The scholars of *tafsīr* have disagreed over this. Ibn Abū Ḥātim reports, on the authority of Abū Ḥurairah, that he said: The Messenger of Allāh (ﷺ) said: "**﴿And by the Promised Day﴾** - (is) the Day of Resurrection; and **﴿the witness﴾** is Friday, and the sun does not rise or set on a better day than Friday; in it is an hour which is without equal; Never does a believing slave ask Allāh (ﷻ) on that day, except that he is given that which he asked for, nor

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[67] Al-Minhāl Ibn 'Amr Al-Asadī: He was said by Ibn Ḥajar to be truthful, although he was said to have been guilty of *wahm* (giving a false impression).

does he seek Allāh's protection on it, except that He protects him. And ﴾**the witnessed**﴿ is the Day of *'Arafah*." Ibn Khuzaimah narrated this also, but it is a weak narration. It was also narrated in a *Mawqūf* [68] form from Abū Hurairah and this is probably more likely. Imām Ahmad narrated the same thing from Abū Hurairah. It is also narrated from Abū Hurairah that he said that ﴾**the Promised Day**﴿ is the Day of Resurrection and Al-Hasan, Qatādah and Ibn Zaid agreed with this and I do not think they disagreed on any point in this regard. Ibn Jarīr narrates on the authority of Ibn 'Abbās (ﷺ), that he said: "﴾**the witness**﴿ is Muhammad and ﴾**the witnessed**﴿ is the Day of Resurrection." Then he recited:

﴿ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴾ (هود – الآية : ١٠٣)

﴾**That is a Day whereon mankind will be gathered together and that is a Day which will be witnessed [by all the dwellers of the heavens and the earth]**﴿ (Qur'ān 11: 103)

Mujāhid, 'Ikrimah and (it is said,) Ad-Dahhāk said that ﴾**the witness**﴿ is the son of Adam and ﴾**the witnessed**﴿ is the Day of Resurrection. 'Ikrimah is also reported to have said that ﴾**the witnessed**﴿ is Muhammad and ﴾**the witnessed**﴿ is the Day of Resurrection. 'Alī Ibn Abū Talhah narrates from Ibn 'Abbās [69] that ﴾**the witnessed**﴿ is Allāh (ﷻ), and ﴾**the witnessed**﴿ is the Day of Resurrection. Ibn Abū Hātim says, on the authority of 'Ibn 'Abbās (ﷺ), that he said ﴾**the witnessed**﴿ is mankind and ﴾**the witnessed**﴿ is Friday. Ibn Jarīr also narrated on the authority of Ibn 'Abbās, that he said that ﴾**the witnessed**﴿ is the Day of *'Arafah*, and ﴾**the witnessed**﴿ is the Day of Resurrection. It was also said that the two were: the Day of Slaughter and the Day of *'Arafah* respectively. Ibn Jarīr says that amongst other sayings are that ﴾**the witnessed**﴿ is Friday, based upon the narration attributed to Abū Ad-Dardā`: The Messenger of

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[68] *Mawqūf*: an incomplete chain of narrators, not reaching to the Prophet (ﷺ).

[69] See footnote no. 55.

Allāh (ﷺ) said: "Increase the blessings which you send upon me on Friday, for verily, Friday is a day witnessed by the angels." (Narrated by Ibn Jarīr) Sa'eed Ibn Jubair said that **﴾the witness﴿** is Allāh (ﷻ), then he recited:

﴿ وَكَفَى بِاللَّهِ شَهِيدًا ﴾ (النساء – الآية : ٧٩)

﴾And Allāh is All-Sufficient as a witness﴿ (Qur'ān 4: 79)

Adding: "and **﴾the witnessed﴿** refers to us (i.e. mankind)." This was narrated by al-Baghawī, who said: The majority (of scholars) are of the opinion that **﴾the witness﴿** is Friday, while **﴾the witnessed﴿** is the Day of *'Arafah*. **﴾Cursed were the people of the ditch﴿** This concerns the story of a people from among the unbelievers who set upon those who believed in Allāh (ﷻ), attempting to force them to renounce their faith; but they refused, so they dug a ditch and placed in it fuel and kindled a blazing fire therein, then they demanded that the Believers renounce their faith, but they (still) refused and so they threw them into the flames, burning them alive. So Allāh (ﷻ) says: **﴾Cursed were the people of the ditch, fire supplied with fuel, when they sat by it, and they witnessed what they were doing against the Believers﴿** That is, they watched what was done to the Believers. **﴾They had nothing against them except that they believed in Allāh, the All-Mighty, All-Worthy of praise﴿** That is, they were not guilty of any sin, except their faith in Allāh (ﷻ), Worthy of praise in all His Words and all His Deeds, and in His Law and His Divine Decree, Who never wrongs those who seek protection with Him, even though He decreed for His slaves that which befell them at the hands of the unbelievers, for verily, He (ﷻ) is praise worthy, even if the reason behind that (their suffering) is unknown to most people. **﴾To Whom belongs the dominion of the heavens and the earth!﴿** Among His Most Perfect Attributes is that He is the Ruler of all the heavens and the earth and nothing is hidden from Him. The scholars of *tafsīr* have differed regarding the identity of the people mentioned in this story - who were they?

It is narrated from 'Alī (ﷺ) that they were the people of Persia and that their king wished it to be made permissible to marry from the women who were forbidden to them, but when the religious scholars would not allow it, he determined to have a trench dug and had those who were against him flung into it - and making the forbidden permissible still continues amongst them to this day. It is also narrated from 'Alī (ﷺ) that they were a people from Yemen and that the Believers and the polytheists fought each other, and the Believers won, then they fought again and the unbelievers won, and they placed them in trenches and burnt them therein. It is also narrated from 'Alī (ﷺ) that they were from Abyssinia. Al-'Awfī narrates from Ibn 'Abbās (ﷺ) that he said: "**﴾Cursed were the people of the ditch, fire supplied with fuel﴿** Some people from Banū Isra`il dug a trench in the ground and then kindled a fire in it, then they placed in it men and women and they (the Jews) claimed that the victims were Daniel and his people." Aḍ-Ḍaḥḥāk Ibn Mazāhim[70] narrated this also. It was narrated that the Prophet (ﷺ) said: Amongst the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king: "I have become old and my time is nearly over, so please send me a boy to whom I can teach magic. So he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them. So when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So the boy complained about this to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: "My people kept me busy," and whenever you are afraid of your people, say to them: "The sorcerer kept me busy." So the boy

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[70] Aḍ-Ḍaḥḥāk Ibn Mazahim Al-Hilālī: He was known as Abul Qāsim or Abū Muhammad; according to Ibn Ḥajar, he was truthful, but many of his Ḥadīth were *mursal*. He died around 100 A. H. or later.

carried on like that (for some time). Then there came on the road a huge creature and the people were unable to pass by. The boy said: "Today I shall know whether the sorcerer is better or the monk is better." So he took a stone and said: "O Allāh (ﷻ)! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he hit (it) with a stone and it was killed and the people passed by on the road. The boy came to the monk and informed him about it. The monk said to him: "O my son! Today you are better than I, you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me. The boy used to treat the people suffering from congenital blindness, leprosy, leucodermia and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: "All these gifts are for you on condition that you cure me." The boy said: "I do not cure anybody; it is only Allāh (ﷻ) (Alone) who cures people. So if you believe in Allāh (ﷻ) and invoke Allāh (ﷻ), he will cure you." He then believed in Allāh (ﷻ). Later, the courtier came to the king and sat at the place where he used to sit before. The king said: "Who gave you back your sight?" The courtier replied: "My *Rabb.*" The king asked him: "I (did)?" The courtier said: "No, my *Rabb* and your *Rabb* – Allāh (ﷻ)." The king said: "Do you have another *Rabb* than I?" He said: "Yes, your *Rabb* and my *Rabb* is Allāh (ﷻ)." The king kept torturing him until he told about the boy. So the boy was brought to the king and he said to him: "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said: "I do not cure anyone. Only Allāh (ﷻ), can cure." The king said: "I?" The boy replied: "No." The king asked: "Do you have another *Rabb* than I?" The boy answered: "My *Rabb* and your *Rabb* is Allāh (ﷻ)." So he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him: "Abandon your religion." The monk refused and so the king ordered a saw

which was placed in the middle of his scalp and he fell, sawn in two. Then it was said to the (former) blind man: "Abandon your religion." He refused to do so and so a saw was brought and placed in the middle of his scalp and he fell, sawn in two." Then the boy was brought and it was said to him: "Abandon your religion." He refused and so the king sent him to the top of such-and-such a mountain with some people, saying: "Then ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they had ascended to the top, he said: "O Allāh (ﷻ)! Save me from them by any means You wish." So the mountain shook and they all fell down and the boy came walking to the king. The king said: "What did your companions do?" The boy said: "Allāh (ﷻ), saved me from them." So the king ordered some people to take the boy into a boat in the middle of the sea, saying: "If he renounces his religion (well and good) but if he refuses, drown him." So they took him out to sea and he said: "O Allāh (ﷻ)! Save me from them by any means You wish." So they were all drowned in the sea. Then the boy returned to the king and the king said: "What did your companions do?" The boy replied: "Allāh (ﷻ), saved me from them." Then he said to the king: "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked: "And what is that?" The boy said: "Gather the people in one upland place and tie me over the trunk (of a tree); then take an arrow from my quiver and say: "In the Name of Allāh, the Lord of the boy." If you do this, you will be able to kill me. So he did this and, placing an arrow in the bow, he fired it, saying: "In the Name of Allāh (ﷻ), the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed: "We believe in the *Rabb* of the boy!" Then it was said to the king: "Do you see what has happened? That which you feared: By Allāh (ﷻ), all the people have believed (in the *Rabb* of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was

done, and fires were kindled in them and then the king said: "whoever abandons his religion, let him go, and whoever does not, throw him into the fire. They were fighting and struggling over each other in the fire, until a woman and her baby whom she was feeding came and it was as if she was about to retreat, but the baby said to her: "Patience, O, my mother! For verily, you are on the Right Path." (Narrated by Aḥmad) This was also narrated by Muslim at the end of his Ṣaḥīḥ, and by An-Nasā'ī but in an abbreviated form. Imām At-Tirmizī said it was a good Ḥadīth and he narrated it in the *tafsīr* of this Qur'ān. It was also narrated on the authority of Suhaib Ar-Rūmī that the Prophet (ﷺ) said, concerning that king: There was a king who had a fortuneteller who said to him: "Find me an intelligent boy, (or he said: an astute, worthy boy) and I will impart to him this knowledge of mine." Then he related the whole story and he added at the conclusion: "Allāh (ﷻ) says: ﴾**Cursed were the people of the ditch, fire supplied with fuel**﴿ - up to His (ﷻ) Words: ﴾**the All-Mighty, Most Worthy of praise**﴿." Then he said: "As for the boy, he was buried; and it is mentioned that he was exhumed during the time of 'Umar Ibn Al-Khaṭṭāb, and that his finger was to his temple just as he placed it before he died." At-Tirmizī said that this Ḥadīth is *ḥasan-gharīb*.[71] But it is not correct that the words at the end of the story were those of the Prophet (ﷺ); Our Sheikh, the *Ḥāfdh*,[72] Abul Ḥajjāj Al-Mizzī said: It is likely that it is the saying of Suhaib (Ar-Rūmī), who was knowledgeable about the stories of the Christians - and Allāh knows best. Muhammad Ibn Is-ḥāq[73] mentioned this story in his

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[71] *Ḥasan-gharīb*: A sound Ḥadīth, although narrated at some point(s) in its sanad by only one narrator.

[72] *Ḥāafdh*: A scholar of Ḥadīth who has memorized innumerable narrations, with their *asānīd* and is knowledgeable in all matters pertaining to Ḥadīth.

[73] Muhammad Ibn Is-ḥāq Ibn Yāsar Abū Bakr Al-Madanī: He is most famous for the Sīrah (biography) of the Prophet (ﷺ) which he compiled and upon which Ibn Hishām relied heavily in the compilation of his own Sīrah. According to Ibn Ḥajar, he was a scholar of 'Irāq, honest, though guilty of *tadlīs* and accused by

Sīrah, with a different wording which contradicts the previous narrations in several details and in which he said that the king who killed the people of the trench was known as Dhū Nawwās, and that his name was Zar'ah, a Jew. According to Ibn Is-ḥāq, he killed twenty thousand people in the trench, and none survived except one man, who fled to Qaisar, the King of Ash-Shām, who wrote to An-Najāshī, the Christian King of Abyssinia, who sent an army with him, headed by Abrahah and Aryāt and they freed Yemen from the hands of the Jews and Dhū Nawwās fled and was drowned in the sea. The Rule of the Christians in Yemen lasted for seventy years. [74] This story must have taken place about five hundred years after the death of Prophet Ismā'īl (ﷺ) and what Ibn Is-ḥāq mentioned tells us that it must have occurred during the period between the time of 'Eesā (ﷺ) and Muhammad (ﷺ) And Allāh (ﷻ) knows best. It might also be that incidents such as this happened in the world frequently, as Ibn Abū Ḥātim said, on the authority of 'Abdul-Raḥmān Ibn Jubair,[75] who said: The trenches were in Yemen... and in Constantinople during the rule of Constantine at the time when the Christians changed their religion from that of the Messiah, of *tawhīd* (into the doctrine of the trinity) and in 'Irāq, in Bābil...where (the ruler) ordered the people to worship a graven image, but Daniel and his Companions refused and so they were thrown into a fire, but Allāh (ﷻ) caused the fire to be cold and safe for them and He saved them from it, instead those who had tyrannized them - there were nine of them-were thrown into it and burnt. It was related from As-Suddī, concerning the Words of Allāh (ﷻ),: ﴾**Cursed were the people of the ditch**﴿ The ditches

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some of being a shi'ite and a member of the *Qādriyyah* - a schismatic sect who denied Allāh's *Qadr* - Divine Predestination, claiming that man is a totally free agent.

74 See the *tafsīr* of Qur'ān *Al-Fīl* (The Elephant).

75 'Abdur-Raḥmān Ibn Jubair Ibn 'Abdillaah Al-Anṣārī Abū 'Atīq Al-Madanī: According to Ibn Ḥajar, he was a reliable reporter of Ḥadīth.

were three: The ditch of 'Irāq, the ditch of Ash-Shām and the ditch of Yemen. According to Muqātil, one was in Najrān in Yemen, another in Ash-Shām and another in Persia - All of them were burnt in a fire; as for the ditch in Ash-Shām, it was (during the rule of) Anthony the Roman, while that in Persia was (during the rule of) Bakhtansir; as for that in the land of the Arabs, (it took place during the rule of) Yūsuf, Dhū Nawwās. Regarding those of Persia and Ash-Shām, Allāh (ﷻ) has not revealed anything concerning them in the Qur'ān, but (the verses) were revealed concerning the people of Najrān.

It is also narrated from Ar-Rabī' Ibn Anas, that he said: We used to hear concerning the Words of Allāh (ﷻ): ﴾Cursed were the people of the ditch﴿ that they were a people who lived during the time when corruption and religious Bid'ah (innovation) were widespread and the people divided into numerous sects, each sect happy with its beliefs. They withdrew to a village where they could worship Allāh (ﷻ), Alone, without partners, establishing prayer and paying *Zakāh*. They continued in this way for some time until a tyrant heard about them and what they were saying and so he ordered them to worship graven images, but they all refused, saying: "We will worship none but Allāh (ﷻ), Alone, without partners." He said to them: "Either you worship these deities which I worship, or I will kill you." But they refused and so he had ditches of fire prepared, then he said to them: "Choose: Either this (the fire), or that (religion) which I follow." They said: "This (the fire) is more preferable to us, though there were women and children amongst them, and the families began to panic, but their fathers said to them: "There will be no fire after today. So they fell into the ditches, but their souls were taken from them before the fire could touch them, then the fire moved from its place and surrounded the tyrants and Allāh (ﷻ) burnt them. And it was in connection with this that Allāh (ﷻ) revealed: ﴾**Cursed were the people of the ditch, fire supplied with fuel, when they sat by it, and they witnessed what they were doing against the Believers. They had nothing against them except**

that they believed in Allāh, the Almighty, Most Worthy of praise, to Whom belongs the dominion of the heavens and the earth! And Allāh is witness over everything﴿." (Narrated by Ibn Abū Ḥātim) This was also narrated by Ibn Jarīr. ﴾Verily, those who put to trial the believing men and women﴿ That is, burnt them, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Abzā.[76] ﴾And do not turn in repentance﴿ That is, they do not desist from what they used to do, nor do they regret or repent what they did. ﴾Will have the torment of Hell, and they will have the punishment of the burning Fire﴿ And that is a punishment in accordance with their deeds; Al-Ḥasan Al-Baṣrī said: "Look at this Generosity, this Magnanimity - they killed His Close Supporters, and still He calls them to repentance and forgiveness!"

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۞ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۞ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۞ وَهُوَ الْغَفُورُ الْوَدُودُ ۞ ذُو الْعَرْشِ الْمَجِيدُ ۞ فَعَّالٌ لِّمَا يُرِيدُ ۞ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۞ فِرْعَوْنَ وَثَمُودَ ۞ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۞ وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ۞ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۞ فِي لَوْحٍ مَّحْفُوظٍ ﴾ (البروج – الآية : ١١-٢٢)

11. Verily, those who believe and do righteous deeds, for them will be gardens under which rivers flow. That is the great success.
12. Verily, the Grip of your Lord is severe.
13. Verily, He it is Who begins and repeats.
14. And He is *Al-Ghafūr, Al-Wadūd,*
15. Owner of the Throne, the All-Glorious,

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[76] 'Abdul-Raḥmān Ibn Abzā: A Companion, he was a child during the lifetime of the Prophet (ﷺ), he grew to manhood during the Caliphate of 'Umar, he held official office under 'Alī, in Khurasān.

16. He does what He wills.
17. Has the story reached you of the hosts
18. Of Fira'oun and Thamūd?
19. No! The disbelievers are in denial.
20. And Allāh encompasses them from behind!
21. No, this is a Glorious Qur'ān,
22. In *Al-Lawḥ Al-Mahfūdh.*

Allāh (ﷻ), Most High informs us about his believing Slaves, that for them is (the promise of) Gardens under which rivers flow, in which they will dwell, in contrast with the burning Hell-fire which has been prepared for His enemies, as He (ﷻ) says: **﴾That is the great success﴿**. Then He (ﷻ), says: **﴾Verily, the *batsh* of Allah is severe﴿** That is, the Force and Requital of Allāh (ﷻ) against His enemies, who denied His Messengers and rejected His Commandments is indeed harsh, terrible and overpowering, for verily, Allāh (ﷻ) is the Owner of Enormous Power, Whose Will is realized in the equivalent of the blink of an eye or less, and this is why Allāh (ﷻ) says: **﴾Verily, He it is Who begins and repeats﴿** That is, from His Absolute Power and Ability (to do all things) is His Ability to create from nothing and to return (those creations to life) once again as He did in the first place, without any who can say to Him, nay. **﴾And He is *Al-Ghafūr, Al-Wadūd*﴿** That is, He forgives the sins of those who turn to Him in repentance and submit themselves to Him, whatever their sin was. According to Ibn 'Abbās and others, the verse means: And He is Oft-Forgiving, All-Loved. **﴾Owner of the Throne﴿** That is, the Possessor of the Mighty Throne, Elevated above all of creation. As for **﴾The Glorious﴿**, it has been recited in two ways; the first, as an adjective of the *Rubb*, the All-Mighty, the All-Powerful, and the second, as an adjective of the Throne - and both of these are correct. **﴾He does what He wills﴿** That is, Whatever He wills, He does and none may criticize His Judgement, nor is He asked about what He does, because of His Majesty, Force, Wisdom and Justice. **﴾Has the story reached you of**

the hosts of Fira'oun and *Thamūd*?》 That is, has it reached you (the story of) the punishment and retribution which Allāh sent against them, from which none could save them? And this follows on from Allāh's Words: 《Verily, the *batsh* of Allāh is severe》 That is, when He seizes the unjust person, he receives a painful, severe requital and is seized in a Mighty, Powerful Grip. It is narrated that the Prophet (ﷺ) passed by a woman who was reciting: "《Has the story reached you of the hosts》," and he stopped to listen, and he said: "Yes, it has come to me." (Narrated by Ibn Abū Ḥātim) 《No! The disbelievers are in denial》 That is, they are in doubt, suspicion, disbelief and obstinacy. 《And Allāh encompasses them from behind》 That is, Allāh (ﷻ) is Master over them, He is All-Powerful and they are completely powerless to resist Him. 《No! This is a Glorious Qur'ān》 That is, Mighty, Holy. 《In *Al-Lawḥ Al-Maḥfūdh*》 That is, It is in the Highest Assembly, protected from all addition, shortening, editing or change. It is reported on the authority of Anas Ibn Mālik, concerning the Words of Allāh (ﷻ),: 《No! This is the Glorious Qur'ān》, he said: "Verily, *Al-Lawḥ Al-Maḥfūdh* which Allāh (ﷻ) mentioned (in His Words): 《No! This is a Glorious Qur'ān, In *Al-Lawḥ Al-Maḥfūdh*》 is on the forehead of Israfīl." (Narrated by Ibn Jarīr).

It is also reported that 'Abdul-Raḥmān Ibn Salman[77] said: "There is nothing which Allāh (ﷻ) ordained including the Qur'ān and all that came before it and all that came after it except that it is written in *Al-Lawḥ Al-Maḥfūdh*; and *Al-Lawḥ Al-Maḥfūdh* is between the eyes of Israfīl, and it is not permitted for him to look at it." (Narrated by Ibn Abū Ḥātim). Al-Ḥasan Al-Baṣrī said: "Verily, this Glorious Qur'ān is with Allāh (ﷻ), in a Preserved Tablet; He sends down of it what He wills, to those of His creation whom He wills." Al-Baghawī narrated on the authority of Ibn 'Abbās (رضي الله عنه) that he said: Verily, at the beginning

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[77] 'Abdul-Raḥmān Ibn Salman Abul A'ayas: He was a *Tābi'ī*, and a reliable reporter of Ḥadīth, according to Ibn Ḥibbān.

of *Al-Lawḥ Al-Maḥfūdh* is written: "None is worthy of worship except Allāh (ﷻ), Alone, His Religion is Islām and Muhammad is His Slave and Messenger (ﷺ), so whoever believed in Allāh (ﷻ) and believed His Promise and followed His Messengers (ﷺ), He will enter him into Paradise." Ibn 'Abbās (رضي الله عنه) said: "And *Al-Lawḥ* is a Tablet of white pearl; its length stretches between the heaven and the earth, while its width is from the East to the West and its edges are lined with pearls and sapphires and its sides with rubies. Its pen is light and its words are attached to the Throne and its origin is in the chambers of an angel." Muqātil said: "*Al-Lawḥ Al-Maḥfūdh* is on the right of the Throne." This is the end of the *tafsīr* of *Sūrat Al-Burūj*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُـــوْرَةُ الطـــَّارِق

Sūrat Aṭ-Ṭāriq

The Night-Comer

Qur'ān: 86

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ وَالسَّمَآءِ وَالطَّارِقِ ۞ وَمَآ أَدْرَاكَ مَا الطَّارِقُ ۞ النَّجْمُ الثَّاقِبُ ۞ إِن كُـلُّ
نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۞ فَلْيَنظُرِ الإِنسَانُ مِمَّ خُلِقَ ۞ خُلِقَ مِن مَّآءٍ دَافِقٍ ۞
يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۞ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۞ يَـــوْمَ تُبْلَـــى
السَّرَآئِرُ ۞ فَمَا لَهُ مِن قُوَّةٍ وَلاَ نَاصِرٍ ﴾ (الطارق – الآية : ١-١٠)

1. By the heaven and *Aṭ-Ṭāriq*;
2. And what will make you know what *Aṭ-Ṭāriq* is?
3. The piercing star;
4. There is not a single soul but has a protector over it.
5. So let man see from what he is created!
6. He is created from a pouring fluid –
7. Proceeding from between the sulb and the *tarā'ib*,
8. Verily, He is able to bring him back!
9. The Day when all the secrets will be examined.

10. Then will he have no power, nor any helper.

It is narrated by An-Nasā'ī that Mu'adh (ﷺ) prayed *Maghrib* prayers and that he recited *Sūrat Al-Baqarah* and *Sūrat An-Nisā`* and the Prophet (ﷺ) said to him: "Are you one of those who put the people to trial O Mu'adh? Was it not enough for you to recite: ﴾**By the heaven and the Night-comer**﴿ or ﴾**By the sun and its brightness**﴿ or their like?"

Allāh (ﷻ) swears by the heaven and what He has placed in it from the brilliant heavenly bodies, and this is why He (ﷻ), says: ﴾**By the heaven and the Night-comer; and what will make you know what the Night-comer is?**﴿ - Then He explains what it is in His Words: ﴾**The piercing star**﴿ Qatādah and others said that it was called the Night-comer because it appears suddenly at night. According to Ibn 'Abbās, Allāh's Words: ﴾**The piercing star**﴿ means: The brilliant star. As-Suddī said that it is called the piercing star because it pierces the devils when it is sent to them. 'Ikrimah said that it is brilliant and it burns the devils. ﴾**There is not a single soul but has a protector over it**﴿ That is, every soul has a protector appointed by Allāh (ﷻ) over it which guards it from ill, as in the Words of Allāh (ﷻ):

﴿ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴾
(الرعد – الآية : ١١)

﴾**There are angels in succession before and behind him, they guard him by the Command of Allāh.**﴿ (Qur'ān 13: 11)

﴾**So let man see from what he is created!**﴿ This is a warning to man, (that he may be aware) of the weakness of the substance from which he was created; it is also guidance for him regarding the promise of (Resurrection). For, He who is Able to create him

(man) in the first place is equally Able to recreate him as He did before, as in His (ﷻ) Words:

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ﴾ (الروم – الآية : ٢٧)

﴾And He it is Who originates the creation, then will repeat it and this is easier for Him﴿ (Qur'ān 30: 27)

﴾He is created from a pouring fluid﴿ That is the sperm which comes forth from man and woman and a child is born from both of them, by Allāh's Leave. And so He (ﷻ) says: **﴾Proceeding from between the *ṣulb* and the *tarā'ib*﴿** That is, the back-bone of the man and the ribs of the woman - i.e. her chest. It was narrated from Ibn 'Abbās (ﷺ): "**﴾Proceeding from between the *ṣulb* and the *tarā'ib*﴿** (From) the back-bone of the man and the ribs of the woman; it is pale and thin, and no child is born except from them both." This was also said by Sa'īd Ibn Jubair, 'Ikrimah, Qatādah, As-Suddī and others. It was narrated from Ibn 'Abbās that he said: "**﴾Proceeding from between the *ṣulb* and the *tarā'ib*﴿**: These are the ribs," and he placed his hand over his chest. (Narrated by Ibn Abū Ḥātim). Aḍ-Ḍaḥḥāk and 'Aṭiyyah said, on the authority of Ibn 'Abbās (ﷺ), that the *tarībah*[78] is the place where the necklace hangs. 'Ikrimah and Sa'īd Ibn Jubair agreed with this. 'Alī Ibn Abū Ṭalḥah reported from Ibn 'Abbās[79] that the *tarā'ib* are between the breasts. According to Mujāhid, the *tarā'ib* are between the two shoulders and the chest. It is also narrated from him that the *tarā'ib* are below the collar-bone. Sufyān Ath-Thawrī said the *tarā'ib* are above the breasts. Sa'īd Ibn Jubair said that they are four ribs away from

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[78] *Tarībah*: The singular of *tarā'ib*.

[79] See footnote no. 55.

the lowest end (of the rib-cage). Aḍ-Ḍaḥḥāk said that the *tarā'ib* are between the breasts and the legs and the eyes. Al-Laith Ibn Sa'd[80] said that he was informed by Ma'mar Ibn Abi Ḥabībah Al-Madanī[81] concerning the Words of Allāh (ﷻ): **﴾Proceeding from between the *ṣulb* and the *tarā'ib*﴿** it is from the essence of the heart - from here comes the child. Qatādah said: **﴾Proceeding from between the *ṣulb* and the *tarā'ib*﴿** That is, the spinal column and its surrounding area. **﴾Verily, He is able to bring him back﴿** There are two sayings concerning this verse: The first is that it means Allāh (ﷻ) is able to return this pouring fluid to the place from whence it came; this was said by Mujāhid, 'Ikrimah and others. The second saying is that Allāh (ﷻ) is able to return this human being, created from a pouring fluid, to life and send it to the Abode of the Hereafter, for He Who was able to create life in the first place is (naturally) able to return him to life. Allāh (ﷻ) has mentioned the proof of this in many places in the Qur'ān. This was said by Aḍ-Ḍaḥḥāk and it was the preferred *tafsīr* of Ibn Jarīr and this is why Allāh (ﷻ) says: **﴾The Day when all the secrets will be examined﴿** That is, on the Day of Resurrection the secrets will be revealed - i.e. the secrets will be made clear to all; that which was hidden will be revealed. It is authentically reported by Bukhārī and Muslim on the authority of Ibn 'Umar that the Messenger of Allāh (ﷺ) said: A flag will be fixed for every betrayer (on the Day of Resurrection) and it will be said: "This is the perfidy of so-and-so." **﴾Then will he have no﴿** "He" is

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[80] Al-Laith Ibn Sa'd Ibn 'Abdul-Raḥmān Al-Fahmī Abul Ḥārith Al-Misrī. According to Ibn Ḥajar, he was a reliable transmitter of Ḥadīth, a *faqīh* and a famous Imām. He died in the month of Sh'abān in the year 75 A. H.

[81] M'amar Ibn Abi Ḥabībah or, Ḥubaiyyibah. According to Ibn Ḥajar, he was a reliable narrator of Ḥadīth.

mankind, on the Day of Resurrection. ﴾**power**﴿ That is, in himself. ﴾**nor any helper**﴿ That is, besides himself; i.e., he will not be able to save himself from Allāh's Punishment, nor will any one else be able to do so.

﴿ وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝ وَالأَرْضِ ذَاتِ الصَّدْعِ ۝ إِنَّهُ لَقَوْلٌ فَصْلٌ ۝ وَمَا هُوَ بِالْهَزْلِ ۝ إِنَّهُمْ يَكِيدُونَ كَيْداً ۝ وَأَكِيدُ كَيْداً ۝ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْداً ﴾ (الطارق – الآية : ١١-١٧)

11. By the heaven, holder of *Ar-Raj'*,
12. And the earth, holder of *As-Sad'*,
13. Verily, it is the Word that separates.
14. And it is not a thing for amusement.
15. Verily, they are but plotting a plot,
16. And I am planning a plan.
17. So give a respite to the disbelievers, deal gently with them for a while.

Ibn 'Abbās (ﷺ) said: "*Ar-Raj'* is the rain." It is also narrated from him that he said it means rain-clouds. It is also attributed to him that he said it means the clouds which rain and rain again. Qatādah said: The slaves' subsistence returns every year, and if it did not, they would be destroyed along with their grazing animals. Ibn Zaid said it means the sky's returning stars, its sun and its moon. ﴾**And the earth, holder of *As-Sad'***﴿ Ibn 'Abbās (ﷺ) said it means its bursting open on the plants and Sa'īd Ibn Jubair, 'Ikrimah, Abū Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddī and others agreed with this. ﴾**Verily, it is the Word that separates**﴿ Ibn 'Abbās (ﷺ) said it (the Qur'ān) is Truth, and Qatādah concurred with this, adding that it is the last Just

Judgement. ﴾**And it is not a thing for amusement**﴿ That is, on the contrary, it is Absolute Truth, then He informs us about the unbelievers, that they reject it and turn away from its Guidance, saying: ﴾**Verily, they are but plotting a plot**﴿ That is, they seek to beguile the people away from the Qur'ān. ﴾**So give a respite to the disbelievers**﴿ That is, let them wait and do not be impatient on their behalf. ﴾**Deal gently with them for a while**﴿ That is, for a little while and then you shall see the exemplary punishment, torment and humiliation which has been ordained for them, as in Allāh's Words:

﴿ نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴾ (لقمان – الآية : ٢٤)

﴾**We allow them to enjoy for a while, then We force them to a great torment**﴿ (Qur'ān 31: 24)

This is the end of the *tafsīr* of *Sūrat Aṭ-Ṭāriq*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُــورَةُ الأَعْلـــى

Sūrat Al-A'lā

The All-High

Qur'ān: 87

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى ۞ الَّذِي خَلَقَ فَسَوَّى ۞ وَالَّذِي قَدَّرَ فَــهَدَى ۞
وَالَّذِي أَخْرَجَ الْمَرْعَى ۞ فَجَعَلَهُ غُثَآءً أَحْوَى ۞ سَنُقْرِئُكَ فَلاَ تَنسَــى ۞ إِلاَّ
مَا شَآءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۞ وَنُيَسِّرُكَ لِلْيُسْرَى ۞ فَذَكِّــرْ إِن
نَّفَعَتِ الذِّكْرَى ۞ سَيَذَّكَّرُ مَن يَخْشَى ۞ وَيَتَجَنَّبُهَا الأَشْقَى ۞ الَّذِى يَصْلَى
النَّارَ الْكُبْرَى ۞ ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا ﴾ (الأعلى – الآية : ١-١٣)

1. Glorify the Name of your *Rabb*, the All-High,
2. Who has created and then proportioned;
3. And Who has measured and then guided;
4. And Who brings out the *mar'aa*,
5. And then makes it dark stubble.
6. We shall make you to recite so you shall not forget,
7. Except what Allāh wills; verily, He knows what is apparent and what is hidden.
8. And We shall make easy for you the easy way.
9. Therefore remind, that haply the reminder may profit.
10. It will be received by him who fears,
11. But the wretched will avoid it,
12. Who will burn in the great Fire,

13. Wherein he will not die, nor will he live.

The proof that this Qur'ān was revealed in Makkah is what Bukhārī narrates, on the authority of Al-Barā' Ibn 'Aazib, that he said: The first of the Companions to come to us in Madīnah was Muṣ'ab Ibn 'Umair and Ibn Umm Maktūm, who taught us the Qur'ān; then came 'Ammār, Bilāl and Sa'd. Then came 'Umar Ibn Al-Khaṭṭāb with a band of twenty (men). After that came the Prophet (ﷺ) and I have not seen anything like his arrival; the children were happy and chanting: "This is the Messenger of Allāh (ﷺ) who has come!" And he did not arrive until I had learnt: ﴾**Glorify the Name of your *Rabb*, the Most High**﴿ amongst other like Qur'ān. It is also narrated on the authority of 'Alī (ﷺ) that he said: "The Messenger of Allāh (ﷺ) used to love this Qur'ān: ﴾**Glorify the Name of your *Rabb*, the Most High**﴿." (Narrated by Aḥmad). It is also authentically reported by Bukhārī and Muslim that the Messenger of Allāh (ﷺ) said to Mu'adh: "Do you not recite in prayer: ﴾**Glorify the Name of your *Rabb*, the All-High**﴿ (*Sūrat Al-A'lā*) or ﴾**By the sun and its brightness**﴿ (*Sūrat Ash-Shams*) or ﴾**By the night as it envelops**﴿?" (*Sūrat Al-Lail*). Aḥmad also narrates, on the authority of An-N'umān Ibn Bashīr that the Messenger of Allāh (ﷺ) used to recite ﴾**Glorify the Name of your *Rabb*, the All-High**﴿ and ﴾**Has there come to you the narration of the Overwhelming?**﴿ (*Sūrat Al-Ghāshiyah*) and if it was on Friday he combined both of them in the prayer. (Aḥmad, Abū Dāwūd, Muslim, At-Tirmizī and An-Nasā'ī). It is also narrated from several of the Companions that the Prophet (ﷺ) used to recite it in his *witr* prayers, along with ﴾**Say: "O you who disbelieve!"**﴿ (*Sūrat Al-Kāfirūn*), ﴾**Say: "He is Allāh, One."**﴿ (*Sūrat Al-Ikhlās*) and, according to 'Ā'ishah, also *Al-Mu'awwidhatain.*[82] This has been narrated from many of the Companions and if it were not that I feared to make this too long, I would have mentioned them with their *asānīd* and their

[82] *Al-Mu'awwidhatain*: The last two *Sūrahs* in the *Sūrat*: *Al-Falaq* and *Sūrat An Nās*.

texts; however, the guidance of those already mentioned is sufficient, and Allāh (ﷻ) knows best. It is narrated from 'Uqbah Ibn 'Amir Al-Juhānī that when the Qur'ān

﴿ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴾ (الواقعة – الآية : ٧٤)

﴿So glorify the Name of your *Rabb*, the All-Great﴾ (Qur'ān 56: 74)

Was revealed, the Messenger of Allāh (ﷺ) said to us: "Place it in your bowing (in prayer)." Then when the Qur'ān ﴿Glorify the Name of your *Rabb*, the All-High﴾ was revealed, he said: "Place it in your prostration (in prayer)." (Narrated by Aḥmad, Abū Dāwūd and Ibn Mājah). It is also narrated from Ibn 'Abbās (رضي الله عنه) that whenever the Messenger of Allāh (ﷺ) recited ﴿Glorify the Name of your *Rabb*, the All-High﴾, he would say: "Glorified be my Lord, the All-High." (Narrated by Aḥmad and Abū Dāwūd) It is also narrated by Ath-Thawrī from 'Alī (رضي الله عنه) that he used to do likewise. Ibn Jarīr reported from Ibn 'Abbās (رضي الله عنه) that whenever he used to recite: ﴿Glorify the Name of your *Rabb*, the All-High﴾, he would say: Glorified be my *Rabb*, the All-High; and whenever he recited ﴿I swear by the Day of Resurrection﴾, he would say, upon reaching the verse:

﴿ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴾ (القيامة – الآية : ٤٠)

﴿Is not He able to give life to the dead?﴾ (Qur'ān 75: 40)

"Glorified are You, assuredly (He is able to do so)." Qatādah said: ﴿Glorify the Name of your *Rabb*, the All-High﴾ - We were informed that the Prophet of Allāh (ﷺ) used to say: "Glorified be my *Rabb*, the All-High," whenever he recited it. ﴿Who has created and then proportioned﴾ That is, created the whole universe and everything in it in the best form. ﴿And Who has measured and then guided﴾ That is, according to Mujāhid, guided mankind to happiness and unhappiness and the grazing animals to pasture. This verse is like the Words of Allāh (ﷻ) in which He (ﷻ) informed us how Mūsā (عليه السلام) said to Fira'oun:

﴿ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴾ (طه – الآية : ٥٠)

﴾Our *Rubb* is He Who gave to each thing its form and nature, then guided it aright﴿ (Qur'ān 20: 50)

That is, He proportioned everything in due measure and then guided all of creation to it, as is confirmed in the authentic Ḥadīth narrated by Muslim: "Verily, Allāh (ﷻ) ordained the measure of all creation fifty thousand years before he created the heavens and the earth and his Throne was over the water." **﴾And Who brings out the *mar'ā*﴿** That is, every kind of plant and crop. **﴾And makes it *ghuthā 'an aḥwā*﴿** According to Ibn 'Abbās (ﷺ), it means: altered chaff, and Mujāhid, Qatādah and Ibn Zaid said likewise. According to Ibn Jarīr, some scholars of Arabic language said that what is intended here is that Allāh (ﷻ) brings forth the crops green, then black and then makes it into chaff after that. But Ibn Jarīr said: "This could be so, but it contradicts the sayings of the scholars of *ta'wīl*.[83] **﴾We shall make you to recite﴿** That is, We shall make you, O Muhammad, to recite. **﴾So you shall not forget﴿** This is the statement of Allāh (ﷻ), that He will make the Messenger of Allāh (ﷺ) to recite a recitation that he will not forget, **﴾Except what Allāh wills﴿** - this is the interpretation of Ibn Jarīr. Qatādah said: "The Messenger of Allāh (ﷺ) never used to forget anything except what Allāh (ﷻ) wished him to forget." It was also said that what was meant by His Words: **﴾Except what Allāh wills﴿** is: Do not forget anything except what Allāh (ﷻ) causes you to forget due to its abrogation. **﴾Verily, He knows what is apparent and what is hidden﴿** That is, he knows what His slaves do openly before Allāh (ﷻ) and what they try to hide from Him, whether it be in

[83] *Ta'wīl*: In the time of Ibn Jarīr At-Ṭabārī, the word *ta'wīl* had not yet acquired its negative meaning of altering the definition of something in order to suit one's purpose. Here, it means: *tafsīr*, as in the words of Him (ﷻ),: (*Sūrat Yūnus* 10: 38-39)

words or deeds, but none of it is hidden from Him. **﴾And We shall make easy for you the easy way﴿** That is, We shall make it easier for you to do good deeds and say good words, and We shall make the Law easy and tolerant, but a straight, just Law, free from crookedness, without difficulty or complication for you. **﴾Therefore remind, that haply the reminder may profit﴿** That is, remind where it is profitable to remind. From here we understand the necessity of using the correct manner in spreading knowledge - it should not be wasted upon foolish people. 'Alī (ﷺ), the Commander of the Faithful said: "...Speak to the people in a manner which they understand..." **﴾It will be received by him who fears﴿** That is, he who receives your Message and in whose heart is fear of Allāh (ﷻ) and who knows that he will meet with Him - O Muhammad - will be warned by it. **﴾But the wretched will avoid it, who will burn in the great Fire, wherein he will not die, nor will he live﴿** That is, he will not die, thereby finding rest, nor will he live a beneficial life, on the contrary, it will do naught but harm him, for through it he will experience all manner of painful torment and punishment. It is narrated from Abū Sa'īd Al-Khudrī (ﷺ) that he said: The Messenger of Allāh (ﷺ) said: "As for the people of the Fire, those who are its inhabitants do not die nor do they live. But as for those for whom Allāh (ﷻ) wills Mercy and Compassion, He causes them to die in the Fire and then the intercessors come and each man will be taken in groups, then Allāh (ﷻ) will cause them to grow," - or he said: "Then they will be caused to grow," - in the river of *Al-ayā*,"[84] or he said: "*Al-Hayāt*,"[85] or he said: "*Al-Hayawān*."[86] or he said: "The river of Paradise." - And they will grow like a grain in the flood

[84] *Al-Hayā*: Modesty.

[85] *Al-Hayāt*: Life.

[86] *Al-Hayawān*: All living things.

waters of the river." He added: The Prophet (ﷺ) said: "Do you not see the tree, how it becomes green, then it becomes white, then it become green?" He said: "Some of those present said that it was as if the Prophet (ﷺ) was in the desert." (Narrated by Aḥmad) Muslim also narrated this. Allāh (ﷻ) has also said, concerning the people of the Fire:

﴿ وَنَادَوْا يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ ﴾ (الزخرف – الآية : ٧٧)

﴾And they will cry: "O Mālik [Keeper of Hell]! Let your Lord make an end of us!" He will say: "Verily, you shall abide therein forever﴿ (Qur'ān 43: 77)

He (ﷻ) also says:

﴿ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ﴾ (فاطر – الآية : ٣٦)

﴾Neither will it completely kill them so that they die, nor shall its torment be lightened for them﴿ (Qur'ān 35: 36)

And there are other verses which bear the same meaning.

﴿ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۞ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۞ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا
۞ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۞ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۞ صُحُفِ
إِبْرَاهِيمَ وَمُوسَىٰ ﴾ (الأعلى – الآية : ١٤-١٩)

14. Indeed, whoever purifies himself shall achieve success,
15. And remembers the Name of his Lord and prays,
16. No! You prefer the life of this world;
17. Although the Hereafter is better and more lasting.
18. Verily, this is in the former Scriptures,
19. The Scriptures of Ibrahīm and Mūsā.

Allāh (ﷻ) says: **﴾Indeed, whoever purifies himself shall achieve success﴿** That is, whoever purified himself from base, evil ways and obeys what Allāh (ﷻ) revealed to His Messenger (ﷺ).

﴾**And remembers the Name of his Lord and prays**﴿ That is, establishes prayer at its proper time, desiring to please Allāh (ﷻ) and to obey His Commandments and as in compliance with the Law of Allāh (ﷻ). It is narrated from Jābir Ibn 'Abdullāh, that the Messenger of Allāh (ﷺ) said: "﴾**Indeed, whoever purifies himself shall achieve success**﴿ - Whoever testifies that none is worthy of worship except Allāh (ﷻ), forsaking all partners, and testifies that I am the Messenger of Allāh (ﷺ). ﴾**And remembers the name of his Lord and prays**﴿ - It is the five prayers and the strictest compliance and care in their performance." (Narrated by Al-Bazzar) It was also narrated from Ibn 'Abbās that it refers to the five prayers and it was the preferred *tafsīr* of Ibn Jarīr. I say: It is narrated by us from the Commander of the Faithful, 'Umar Ibn 'Abdil 'Azeez that he used to order the people to pay *Zakāh al-fitr* reciting: "﴾**Indeed, whoever purifies himself [i.e. by paying *Zakāh al-fitr*] shall achieve success, and remembers the Name of his *Rabb* and prays**﴿." According to Qatādah, it refers to him who pays *Zakāh* on his wealth, thus pleasing the Creator. ﴾**No! You prefer the life of this world**﴿ That is you place it before the matter of the Hereafter, considering such interests as your income and your livelihood to be of greater importance than the next life. ﴾**Although the Hereafter is better and more lasting**﴿ That is, Allāh's Reward in the abode of the Hereafter is more lasting, for the life of this world is transient, short-lived, while the abode of the Hereafter is noble, eternal. So how can any rational, intelligent person prefer that which is transient over that which is everlasting? How can he pay so much attention to that which will end soon and ignore the Eternal, Everlasting Abode? It is narrated on the authority of 'Ā'ishah (may Allāh be pleased with her) that she said: "Allāh's Messenger said:

"This life is the abode of him who has no abode; it is the wealth of him who has no wealth; and on account of it gather those

who have no sense." (Narrated by Aḥmad)

It is narrated that Ibn Mas'ūd (ﷺ) recited this verse, then he addressed the people saying: "We have preferred the life of this world over the Hereafter." The people became silent, and then he said: "We have preferred the life of this world because we have seen its adornments, its women, its food and drink and we have distanced ourselves from the Hereafter; we have chosen the present over the future." (Narrated by Aṭ-Ṭabārī). It is reported on the authority of Abū Mūsā Al-Ash'arī that the Messenger of Allāh (ﷺ) said:

"Whoever loved the life of this world will suffer in the Hereafter, and whoever loved the Hereafter will suffer in this world; so prefer that which is lasting over that which is transient." (Narrated by Aḥmad)

﴾Verily, this is in the former Scriptures, the scriptures of Ibrāhīm and Mūsā﴿ It is narrated on the authority of Ibn 'Abbās (ﷺ) that he said: The Prophet (ﷺ) said:

"All of this was in the Scriptures of Ibrāhīm and Mūsā." (Narrated by Nasā'ī)

'Ikrimah said that the verses of Qur'ān *Al-A'la* are in the Scriptures of Ibrāhīm and Mūsā. Abul 'Āliyah said that it means that the message of this Qur'ān was related in the former Scriptures (of Ibrāhīm and Mūsā). Ibn Jarīr's preferred *tafsīr* for this verse was: **﴾Indeed, whoever purifies himself shall achieve success, and remembers the Name of his *Rabb* and prays. No! You prefer the life of this world; although the Hereafter is better and more lasting﴿**, then Allāh (ﷻ) says: **﴾Verily, this﴿** That is, the purport of these verses **﴾Is in the former Scriptures, the Scriptures of Ibraahim and Mūsā﴿** This *tafsīr* was also attributed to Qatādah and Ibn Zaid, and Allāh (ﷻ) knows best. This is the end of the *tafsīr* of *Sūrat Al-A'la*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُــورَةُ الْغَــاشِيَـــة

Sūrat Al-Ghāshiyah

The Overwhelming

Qur'ān: 88

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝ وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝ عَامِلَــةٌ نَّاصِبَــةٌ ۝ تَصْلَىٰ نَاراً حَامِيَــةً ۝ تُسْقَىٰ مِنْ عَيْنٍ آنِيَــةٍ ۝ لَّيْسَ لَهُمْ طَعَــامٌ إِلاَّ مِــن ضَرِيعٍ ۝ لاَّ يُسْمِنُ وَلاَ يُغْنِي مِن جُوعٍ ﴾ (الغاشية – الآية : ١–٧)

1. Has there come to you the story of the Overwhelming?
2. Some faces that Day will be humiliated.
3. Labouring, weary.
4. They will enter a blazing Fire.
5. They will be given to drink from a boiling spring,
6. No food will there be for them except *ḍaree'*.
7. Which will neither nourish nor avail against hunger.

We have already mentioned that it was reported on the authority of An-Nu'mān Ibn Bashīr that the Messenger of Allāh (ﷺ) used to recite ﴾Glorify the Name of your *Rabb*, the All-High﴿ and *Sūrat Al-Ghāshiyah* in *'Eid* prayers and in the Friday congregational prayer. It is narrated that Aḍ-Ḍaḥḥāk Ibn Qais asked An-Nu'mān Ibn Bashīr about what the Messenger of Allāh (ﷺ) used to recite in Friday prayers along with *Sūrat Jumu'ah*, and he said: ﴾Has there come to you the story of the Over-whelming?﴿ (Narrated by Imām Mālik, Abū Dāwūd, An-Nasā'ī, Muslim and Ibn Mājah)

Al-Ghāshiyah (the Overwhelming) is one of the names of the

Day of Resurrection, according to Ibn 'Abbās (ﷺ) Qatādah and Ibn Zaid, because it will totally overwhelm the people. 'Amr Ibn Maimoon said: The Prophet (ﷺ) passed by a woman who was reciting **﴾Has there come to you the story of the Over-whelming?﴿** and he stood, listening and said: "Yes, it has come to me." **﴾Some faces that Day will be humiliated﴿** This interpretation was said by Qatādah. Ibn 'Abbās who said: "They will be humble and their deeds will not benefit them." **﴾Labouring, weary﴿** That is, they have laboured hard, they are exhausted, but on the Day of Resurrection they will enter a blazing Fire. It is reported that 'Umar Ibn Al-Khaṭṭāb (ﷺ) passed by the abode of a monk and he called out to the monk therein: "O monk!" And as he came out 'Umar (ﷺ) looked at him and began to cry. He was asked: "What has made you cry here, O Commander of the Faithful?" He answered: "I remembered the words of Allāh (ﷻ) in His Book: **﴾Labouring, weary, they will enter a blazing Fire﴿** - that is what made me cry." Bukhārī said that Ibn 'Abbās (ﷺ) said that the verse refers to the Christians. 'Ikrimah and As-Suddī said that it means they labour at their acts of disobedience in this life, then they enter the Fire and taste the punishment and humiliation. Ibn 'Abbās (ﷺ), Al-Ḥasan and Qatādah said they will enter a Fire of intense heat. **﴾They will be given to drink from a boiling spring﴿** That is, it is a boiling, scorching drink; this was said by Ibn 'Abbās, Mujāhid, Al-Ḥasan and As-Suddī. **﴾No food will there be for them except *ḍaree'*﴿** 'Alī Ibn Abū Ṭalḥah reported on the authority of Ibn 'Abbās[87] that it is a tree in the Fire. Sa'īd bin Jubair said that it is the tree of *Zaqqūm*[88] and it is also narrated from him that he said it means stones. Ibn 'Abbās, Mujāhid, 'Ikrimah and others said that it is *Ash-Shabraq*; Qatādah added: The people of Quraish called it *Ash-Shabraq* in the spring and *Aḍ-Ḍaree'* in the summer. 'Ikrimah said it is a thorny tree which reaches down to the ground. Bukhārī said that Mujāhid said that *ḍaree'* is a

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[87] See footnote no. 55.

[88] *Zaqqūm*: Allāh (ﷻ), Most High says, addressing the unbelievers: (Qur'ān 56: 52-56)

plant known as *Ash-Shabraq*; the people of Hijaz call it *aḍ-Ḍaree'* when it has dried, and it is poisonous. It is also narrated from Qatādah that he said it is *Ash-Shabraq*, and that when it has dried, it is called *aḍ-Ḍaree'*. It is additionally reported on the authority of Qatādah that he said that it is the most evil of foods, the most filling and the most disgusting. **﴾Which will neither nourish nor avail against hunger﴿** That is, it does not achieve the desired result, nor does it succour against misfortune.

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۞ لِّسَعْيِهَا رَاضِيَةٌ ۞ فِي جَنَّةٍ عَالِيَةٍ ۞ لاَّ تَسْمَعُ فِيهَا لاَغِيَةً ۞ فِيهَا عَيْنٌ جَارِيَةٌ ۞ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۞ وَأَكْوَابٌ مَّوْضُوعَةٌ ۞ وَنَمَارِقُ مَصْفُوفَةٌ ۞ وَزَرَابِيُّ مَبْثُوثَةٌ ﴾ (الغاشية – الآية : ٨-١٦)

8. **[Other] faces that Day will be joyful,**
9. **Glad with their endeavour.**
10. **In a high Garden.**
11. **Where you will not hear *lāghiah*,**
12. **Therein will be a running spring,**
13. **Therein will be *surur*, raised high,**
14. **And cups set at hand.**
15. **And *namāriq* set in rows,**
16. **And carpets, spread out.**

After mentioning the situation of the wretched, He (ﷻ), says: **﴾[Other] faces that Day﴿** That is, on the Day of Resurrection. **﴾Will be joyful﴿** That is, bliss will be evident on their faces, and they have achieved this by their striving. **﴾Glad with their endeavour﴿** Sufyān said: Their deeds have made them happy. **﴾In a high Garden﴿** That is, elevated, glorious, in chambers, safe, secure and peaceful. **﴾Where you will not hear *lāghiah*﴿** That is, in the Garden in which they will be, you will not hear a word of nonsense, or vain talk, as Allāh (ﷻ) says:

﴿ لاَّ يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلاَماً ﴾ (مريم – الآية : ٦٢)

﴾They shall not hear therein any *laghw* [dirty, false, evil, vain talk] but only salām [salutations of peace]﴿ (Qur'ān 19: 62) And:

﴿ لَا لَغْوٌ فِيهَا ﴾ (الطور – الآية : ٢٣)

﴾Free from any *laghw* [dirty, false, evil, vague talk]﴿ (Qur'ān 52: 23)

﴾Therein will be a running spring﴿ That is, a gushing spring; and it is only mentioned in the singular in order to emphasize it;[89] it is not inferred from this that there is only one spring, but there are a number of gushing springs. It is reported on the authority of Abū Ḥurairah that he said: The Messenger of Allāh (ﷺ) said:

"The rivers of Paradise spring from beneath hills (or he said: from beneath mountains)[90] of musk." (Narrated by Ibn Abū Ḥātim)

﴾Therein will be *surur*, raised high﴿ That is, elevated (couches),[91] soft, with many cushions, of elevated thickness; upon them are *Hūr 'Een*.[92] It is said that when the friend of Allāh (ﷻ) wants to sit on these raised couches, they will be lowered for him. **﴾And cups set at hand﴿** That is, drinking vessels prepared, waiting for the Believers if they want them. **﴾And *namāriq* set in rows﴿** According to Ibn 'Abbās, *namāriq* are cushions or pillows; 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk and others held the same view. **﴾And carpets, spread out﴿** This meaning is according to Ibn

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[89] This is well known to scholars of Arabic language.

[90] Abū Ḥurairah's (رضي الله عنه) uncertainty about whether the Prophet (ﷺ) said hills or mountains may have been due to the fact that in Arabic, the two words sound similar; (*tilāl* = hills, and *jibāl* = mountains) - and Allāh (ﷻ) knows best.

[91] Ibn Kathīr has not given any *tafsīr* for the word *surūr*; probably, he saw no need to explain it. The dictionary definition of the word is given as: throne or couch. Muhammad Muhsin Khan and Muhammad Taqi Ad-Dīn Al-Hilāhi have followed 'Abdullāh Yoosuf 'Alī's (رحمه الله) rendering of the word as: "thrones", while Muhammad Pickthall has chosen "couches". The latter seems more correct, based on Ibn Kathūr's description of them as: "...soft, with many cushions, of elevated thickness; upon them are the *Hūr 'Een.*" - and Allāh (ﷻ) knows best.

[92] *Hūr 'Een*: *Houris*, the buxom women with beautiful eyes, promised to the Believers in Paradise.

'Abbās (ﷺ), Aḍ-Ḍaḥḥāk and others. And they are spread out for whoever wants to sit on them.

﴿ أَفَلاَ يَنظُرُونَ إِلَى الإِبْلِ كَيْفَ خُلِقَتْ ۞ وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ۞
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۞ وَإِلَى الأَرْضِ كَيْفَ سُطِحَتْ ۞ فَذَكِّرْ إِنَّمَآ
أَنتَ مُذَكِّرٌ ۞ لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ ۞ إِلاَّ مَن تَوَلَّى وَكَفَرَ ۞ فَيُعَذِّبُهُ اللَّهُ
الْعَذَابَ الأَكْبَرَ ۞ إِنَّ إِلَيْنَآ إِيَابَهُمْ ۞ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

(الغاشية – الآية : ١٧-٢٦)

17. Do they not look at the camels, how they are created?
18. And at the heaven, how it is raised?
19. And at the mountains, how they are rooted?
20. And at the earth, how it is spread out?
21. So remind [them], you are only a reminder.
22. You are not a warder over them.
23. Save the one who turns away and disbelieves,
24. Then Allāh will punish him with the greatest punishment.
25. Verily, to Us will be their return;
26. Then verily, for Us will be their reckoning.

Allāh (ﷻ) commands His slaves to observe His creatures, which are a clear proof of His Ability and Grandeur in His (ﷻ) Words: ﴾**Do they not look at the camels, how they are created?**﴿ For verily, they are (a) wondrous (creation), the way they are assembled is indeed strange; they are extremely strong and powerful, and in addition to this, they are able to carry heavy loads and even the weakest driver may lead them. Their meat can be eaten, their hair can be utilized and their milk can be drunk. The Arabs took note of this, because most of their beasts were camels. Shuraih Al-Qadhi said: "Let us go out and look at the camels, how they are created, and at the heaven, how it is raised." - That is, how it was raised by Allāh (ﷻ), above the earth in a powerful elevation, as Allāh (ﷻ) says:

﴿ أَفَلَمْ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴾ (ق – الآية : ٦)

﴾Have they not observed the heaven above them, how We have made it and adorned it, and there are no rifts in it﴿ (Qur'ān 50: 6)

﴾And at the mountains, how they are rooted?﴿ That is, planted, for they are fixed and firm - if they were not, the earth would tremor and shake with its inhabitants. And there have been placed in them many minerals and other benefits. **﴾And at the earth, how it is spread out?﴿** That is, how it has been spread, flattened, stretched out. The Bedouin has observed these clear proofs - in the camel that he rides, and the heaven which is over his head and the mountains in front of him and the earth beneath him - of Allāh's Power and Ability to create all of them, for He is the Mighty *Rabb*, the Creator, the Ruler, the Disposer of affairs, besides Whom there is none who has the right to be worshipped. It is narrated on the authority of Anas (ﷺ), that he said: We were constrained from asking the Messenger (ﷺ) about something, and so we hoped that an intelligent man would come from the desert and ask him while we were listening; then a Bedouin man came and he said: "O Muhammad (ﷺ)! Your messenger came to us and he maintains that you claim that Allāh (ﷻ) has sent you." He (ﷺ) replied: "He has told the truth." "Then (tell me)," said the man, "Who created the heavens?" He answered: "Allāh (ﷻ)." The man said: "Then who created the earth?" He replied: "Allāh (ﷻ)." "Then who fixed these mountains, and placed in them what is there?" He said: "Allāh." The man said: "Then by Him Who created the heaven and the earth and fixed these mountains, did Allāh (ﷻ) send you?" He answered: "Yes." The man then said: "And your messenger claims that we are obligated to pray five times a day (- did he

speak the truth)?" Allāh's Messenger (ﷺ) replied: "He has spoken the truth." He then asked: "And by Him who sent you, did Allāh (ﷻ) order you to do this?" He said: "Yes." The man said: "And your messenger claims that we are obliged to pay *Zakāh* on our wealth (- did he speak the truth)?" He replied: "Yes." "Then," said the man, "By Him Who sent you, did Allāh order you to do this?" "Yes," answered the Prophet (ﷺ). "And your messenger says that we have to make pilgrimage to (Allāh's) House, for whoever has the means." The Prophet (ﷺ) said: "He spoke the truth." Then the man turned to leave, saying: "Then by Him Who sent you with the Truth, I will not do anything more or less than this!" At which, the Prophet (ﷺ) said: "If he is truthful, he will surely enter Paradise." (Narrated by Imām Aḥmad) Muslim has also narrated this as has At-Tirmizī, Bukhārī, Abū Dāwūd, An-Nasā'ī and Ibn Mājah, at the end of whose narration, the man said: "And I am Damam Ibn Tha'labah, the brother of Banū Sa'd Ibn Bakr." **﴾So remind [them], you are only a reminder. You are not a dictator over them﴿** That is, so remind the people, O Muhammad, of that with which I have sent you to them, (as in His words:)

﴿ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴾ (الرعد – الآية : ٤٠)

﴾Your duty is only to convey [the Message] and on Us is the Reckoning﴿ (Qur'ān 13: 40)

This is why Allāh (ﷻ) says: **﴾You are not a warder over them﴿** Ibn 'Abbās (ؓ) and Mujāhid and others said: You are not a dictator over them - that is, you cannot create faith in their hearts. Ibn Zaid said: You are not the one who will force them to believe. It is reported that the Messenger of Allāh (ﷺ) said: "I was ordered to fight the people until they say that none has the right to be worshipped except Allāh (ﷻ), and that if they say it, their blood and their wealth are inviolate to me, except in accordance with the Law; and their account is for Allāh (ﷻ)," Then he recited the

Words of Allāh (ﷻ): **﴾So remind [them], you are only a reminder. You are not a warder over them﴿** (Narrated by Imām Aḥmad) This was also narrated by Muslim in the Chapter on Faith and At-Tirmizi and An-Nasa'i in the Chapter of *Tafsīr* in their collections of Ḥadīth (*Sunan*). It is also narrated by Al-Bukhārī and Muslim on the authority of Abū Ḥurairah, without mentioning the verses. **﴾Save the one who turns away and disbelieves﴿** That is, turns away from all good works and rejects the Truth. This is why Allāh (ﷻ) says: **﴾Then Allāh will punish him with the greatest punishment﴿** It is reported that the Prophet (ﷺ) said: "Verily, every one of you will enter Paradise except he who flees from Allāh (ﷻ) like a startled camel which bolts from the herd." (Narrated by Imām Aḥmad) It was also narrated by Ibn Abū Ḥātim without adding anything to what we have narrated here. **﴾Verily, to Us will be their return﴿** That is, their final return. **﴾Then verily, for Us will be their reckoning﴿** That is, We will call them to account for their deeds and We will recompense them accordingly: if good, with good and if evil, with evil. This is the end of the *tafsīr* of *Sūrat Al-Ghāshiyah*, All praise is due to Allāh (ﷻ) and from Him proceeds and Grace.

سُورَةُ الْفَجر

Sūrat Al-Fajr

The Dawn

Qur'ān: 89

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَاللَّيْلِ إِذَا يَسْرِ ۝ هَلْ فِي
ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝ إِرَمَ ذَاتِ
الْعِمَادِ ۝ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝ وَثَمُودَ الَّذِينَ جَابُواْ الصَّخْرَ
بِالْوَادِ ۝ وَفِرْعَوْنَ ذِى الأَوْتَادِ ۝ الَّذِينَ طَغَوْاْ فِي الْبِلَادِ ۝
فَأَكْثَرُواْ فِيهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ إِنَّ رَبَّكَ
لَبِالْمِرْصَادِ ﴾ (الفجر – الآية : ١-١٤)

1. By the dawn;
2. By the Ten Nights;
3. By the even and the odd;
4. By the night as it departs –
5. Is there [not] in that an oath for a person in possession of *ḥijr*?
6. Do you not see how your *Rabb* dealt with 'Ād,
7. Of Iram with lofty pillars,
8. The like of which were not created in the land?
9. And Thamood, who cut the rocks in the valley? –
10. And Fira'oun, owner of *al-awtād*?
11. Who transgressed in the land.
12. And heaped therein mischief.
13. Therefore did your *Rabb* pour on them a scourge of torment.

14. Verily, your *Rabb* is Ever Watchful.

﴾By the dawn﴿ As for the dawn, it is of course, the daybreak; this was agreed upon by 'Alī (ﷺ), Ibn 'Abbās, 'Ikrimah, Mujāhid and As-Suddī. According to Masrūq and Muhammad Ibn K'ab, it refers to the dawn of the Day of Slaughter (during Ḥajj) especially since it marks the end of the Ten Nights. It was also said that it refers to the *Fajr* prayer. And it was said that it means all day.

﴾By the Ten Nights﴿ What is referred to is the first ten nights of the month of Dhul Hijjah, as explained by Ibn 'Abbās, Mujāhid and others. It has been authentically reported by Bukhārī, on the authority of Ibn 'Abbās that the Prophet (ﷺ) said: "There are no days whose deeds are more loved by Allāh (ﷻ) than these." - That is, the ten days of the start of Dhul Hijjah. They asked: "Not even Jihād in the Way of Allāh (ﷻ)?" He replied: "Not even Jihād in the way of Allāh (ﷻ), unless it were a man who went out (for Jihād), giving of himself and his wealth and returned with nothing." It was also said that it refers to the first ten nights of the month of Muḥarram. However it cannot be traced back to any of the Companions or the *Tabi'ūn*. It was also narrated on the authority of Ibn 'Abbās, that it refers to the first ten nights of the month of Ramaḍan; however the first saying (i.e. that it refers to the first ten nights of Dhul Hijjah is the correct explanation. **﴾By the even and the odd﴿** According to Ibn 'Abbās (ﷺ) 'Ikrimah and Aḍ-Ḍaḥḥāk, **﴾the even﴿** refers to the Day of Slaughter (*Yawm An-Naḥr*), because it falls on the tenth day of the month, while **﴾the odd﴿** refers to the Day of *'Arafah*, which falls on the ninth of the month. It was also said that the Day of *'Arafah* is the tenth and therefore **﴾the even﴿**, while the night of the Day of Slaughter is the ninth (and therefore **﴾the odd﴿**. A third saying is that **﴾the even﴿** refers to the words of Allāh (ﷻ):

﴿ تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ ﴾ (البقرة – الآية : ٢٠٣)

﴾But if anyone hastens to leave within two days, there is no blame upon him﴿ (Qur'ān 2: 203) And

﴾the odd﴿ refers to the words of Him (ﷻ),:

﴿ تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ ﴾ (البقرة – الآية : ٢٠٣)

﴾and whoever stays on, there is no sin on him﴿ (Qur'ān 2: 203)

Still another saying is that **﴾the even﴿** refers to all creation, while **﴾the odd﴿** refers to Allāh (ﷻ) swearing by His creation. It was also said that Allāh (ﷻ) is **﴾ the odd ﴿** because He is Only One, and His creation is **﴾ the even ﴿** (i.e. the male and female from amongst His creatures). It was narrated from Mujāhid that he said: "Everything which Allāh (ﷻ) has created is **﴾ the even﴿** and Allāh (ﷻ) is **﴾ the odd ﴿**." - and that this is the meaning of Allāh's Words:

﴿ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (الذاريات – الآية : ٤٩)

﴾And of everything We have created pairs, that you may remember [Allāh's Grace]﴿ (Qur'ān 51: 49)

That is, to know that the Creator of those pairs is One. According to Qatādah, the verse refers to the number of Allāh's creation, which includes odd numbers and even. It is also attributed to the Prophet (ﷺ) that he said: "**﴾the even ﴿** is the first two days (of Dhul Hijjah), while **﴾the odd﴿** is the third day." This was narrated by Ibn Jarīr, but it contradicts what is narrated from Aḥmad, An-Nasā'ī and Ibn Jarīr himself. It was also said that it refers to prayers, i.e. **﴾the odd﴿** refers to *Maghrib* and *Witr* prayers, and **﴾ the even ﴿** refers to *Fajr*, *Dhuhr*, *A'sr* and *'Ishā'* prayers. Another saying is that the verse refers to the five obligatory prayers of which there are odd and even; however, this saying is not authentic. Still, Imām Aḥmad reports something like it in his *Musnad*, and At-Tirmizī and Ibn Jarīr narrate it also, but all of these narrations have some weakness in

them.[93] **﴾By the night as it departs﴿** This was the meaning attributed to Ibn 'Abbās (ﷺ), while 'Abdullāh Ibn Zubair said that it means: By the night as it departs, little by little. It was narrated from Mujāhid, Abū 'Āliyah and others that it means: By the night as it approaches, or departs - since the Arabic word *Sarā* may carry both meanings, and it could be said that departs is closer to the correct meaning, because it comes after Allāh's Words: **﴾By the dawn﴿** because the dawn approaches daybreak and heralds the retreat of the night. So, if we understand the verse to refer to the approach of night, it would mean that Allāh swears by the approaching night and the departure of the day and vice versa, like the words of Him:

﴿ وَالَّيْلِ إِذَا يَغْشَىٰ ۞ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴾ (الليل – الآية : ١-٢)

﴾By the night as it envelops [in darkness], and by the day as it appears in brightness﴿ (Qur'ān 92: 1-2)

This was the opinion of Aḍ-Ḍaḥḥāk: By the night as it flees. 'Ikrimah said that it is the night of the gathering in Muzdalifah, during the Ḥajj. This was reported by Ibn Jarīr and Ibn Abū Ḥātim. **﴾Is there [not] in that an oath for a person in possession of *ḥijr*?﴿** That is, a person of reasoning and intelligence, judgement and acumen. Reason is referred to as *Ḥijr* because it is what prevents man from practising those words and deeds which are not fitting for him; this includes the (black) stone (*Ḥajr/Ḥijr*) of the (Sacred) House, so called because it prevents the circumambulator (around the *Ka'bah*) from clinging to *Al-Jidār Ash-Shāmī* (the wall of the Ka'bah facing *Ash-Shām*). It is also said that a judge has Hājara (passed judgement) upon a person, because he has forbidden him his liberty.

﴿ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ ﴾ (الفرقان – الآية – ٢٢)

﴾And they will say: "All kinds of glad tidings are forbidden [mahjūr] to

[93] Ibn Kathīr has not indicated a preference for any of these narrations, merely pointing out that Ibn Jarīr did not favour any particular one.

you."❩ (Qur'ān 25: 22)

All of these sayings are similar in meaning. This is an oath by the times of acts of worship, and by the acts of worship themselves, be they prayer or pilgrimage or any other act of worship which brings the pious, believing slaves, who fear Allāh (ﷻ) and are humble before Him closer to their *Rabb*. This is why He has mentioned them and their worship and obedience. ❨**Do you not see how your *Rabb* dealt with 'Ād**❩ That is, those who were rebellious, arrogant oppressors, disobedient, rejecting His Messengers, denying His Books – Allāh (ﷻ) tells us how He destroyed them and made them a legend and a warning (for all mankind), saying: ❨**Do you not see how your *Rabb* dealt with 'Ād, of Iram with lofty pillars**❩ 'Ād are the descendants of one 'Ād Ibn Iram Ibn 'Aws Ibn Sām Ibn Nūh - This was said by Ibn Is-hāq, and they are the people to whom Allāh (ﷻ) sent His Messenger, Hūd (ﷺ), but they rejected him and disobeyed him, but Allāh (ﷻ) saved him from them along with those who believed and then He (ﷻ) destroyed them (the disbelievers)

﴿ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۞ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُوماً فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۞ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ﴾

(الحاقة – الآية : ٦-٨)

❨**by a furious, violent wind, which Allāh imposed on them for seven nights and eight days, so that you could see men lying destroyed, as if they were hollow trunks of palm trees! Do you see any remnants of them?**❩ (Qur'ān 69: 6-8)

And Allāh (ﷻ) has mentioned their story in more than one place in the Qur'ān, that the Believers may take warning from their demise. And He describes them in detail, saying: ❨**Of Iram with lofty pillars**❩. He (ﷻ), says: ❨**with lofty pillars**❩ because they were a people who lived in houses built with strong pillars and they were the most powerful and intrepid people in their time,

and so Hūd used to remind them of these great blessings and called upon them to use them in obedience to their *Rabb*, Who created them, saying:

﴿ وَاذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْـــطَةً فَاذْكُرُوٓاْ آلآءَ اللّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (الاعراف – الآية : ٦٩)

﴾And remember that He made you successors after the people of Noah and increased you amply in stature. So remember the graces [bestowed upon you] from Allāh so that you may be successful﴿ (Qur'ān 7: 69)

And:

﴿ فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَـــمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ﴾ (فصلت – الآية : ١٥)

﴾As for 'Ād, they were arrogant in the land without right and they said: "Who is mightier than us in strength?" See they not that Allāh, Who created them is mightier in strength than them?﴿ (Qur'ān 41: 15)

﴾The like of which were not created in the land?﴿ That is, the tribe (of 'Ād), the like of whose strength and power and mighty form was not before created in their land. Mujāhid said that Iram was the name of an ancient people, that is, 'Aad the First. Qatādah and As-Suddī said that Iram was the seat of the Kingdom of 'Ād. And this saying is a good, strong one. Mujāhid, Al-Kalbī and Qatādah said that the verse ﴾Of Iram with lofty pillars﴿ means: Of lofty poles - i.e. that they were a nomadic people, whose tents had lofty poles. Al-'Awfī reports from Ibn 'Abbās that the verse means: Of tall stature - i.e. that they were a tall race. Ibn Jarīr chose the first saying and rejected the second, and he was right. Ibn Zaid said that the subject of the verse ﴾The like of which were not created in the land﴿ referred to the pillars, because of their loftiness. As for Qatādah and Ibn Jarīr, they said that the subject

of the verse was the tribe of 'Ād; that is, a tribe, the like of whom had not been created before their time in that land. This is the correct saying and the saying of Ibn Zaid and those who said likewise is weak, because had this been the intended meaning, Allāh (ﷻ) would have said: The like of which were not made in the land, but He (ﷻ) said: **﴾The like of which were not created in the land﴿**. I say: It is the same regardless which of these sayings we accept, the fact remains that they were a tribe and a people and they are the people referred to in the Qur'ān in several places along with *Thamūd*, as here. And Allāh (ﷻ) knows best. And whoever claims that what is meant by Allāh's Words **﴾Of Iram with lofty pillars﴿** is a city, either Damascus, as narrated on the authority of Sa'eed Ibn Al-Muṣayyib[94] and 'Ikrimah, or Alexandria, as narrated from Al-Quraẓī, or some other city, there is some doubt about that, for if it were so, how would that harmonize with His (ﷻ) Words **﴾Do you not see how your *Rabb* dealt with 'Ād, of Iram with lofty pillars﴿**? Also, the story tells how Allāh (ﷻ) destroyed the tribe known as 'Ād and the punishment meted out to them by Allāh (ﷻ). As for the stories of a city called Iram whose palaces were bedecked with gold and silver and encrusted with jewels, blessed with orchards and rivers, whose dust was of musk and which moved between Ash-Shām, Yemen and Iraq, these are all superstitions of the Jews. It was mentioned by Ath-Tha'labī and others that a man from the desert Arabs named 'Abdullāh Ibn Qalābah who lived in the time of Mu'āwiyah went in search of his camels, which had wandered away. During his search, he came across a great city which was surrounded by a great wall inset with gates and so he entered it

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[94] Sa'īd Ibn Al-Muṣayyib Ibn Hazn Ibn Abi Wahb Ibn 'Amr Ibn 'Ā'idh Ibn 'Imrān Ibn Makhzūm Al-Qurashi Al-Makhzūmi: A *Tābi'ī*, one of the greatest scholars of Islām, scholars are agreed that even his *mursal* narrations are amongst the most authentic of all *mursal* narrations. He was a scholar of *fiqh* and Ḥadīth. Ibn Al-Madanī said: "I know of no other *Tābi'ī* who was more knowledgeable than he." He died in his late seventies, sometime after the year 90 A. H.

and found more or less the same city of gold that we have described above. Then he returned to his people and informed them about what he had found and they went out with him to the place where the city had been, but they found nothing. Ibn Abū Ḥātim relates the story of the city of Iram of the lofty pillars and it is a very long narration, but the Isnād of it is not strong, and even if it were, it could be that the man 'Abdullāh invented the story, or that he was suffering from some delusion or madness and really believed what he said to be the truth, when it was not. Such stories are told by many ignorant, foolish people about lost cities or underground troves of gold, silver and precious stones, thereby extracting sums of money from the simple-minded and the credulous. **﴾And *Thamūd* who cut the rocks in the valley﴿** Ibn 'Abbās (ﷺ), Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zaid said that they hewed out rocks from the valley. Allāh (ﷻ) says:

﴿ وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴾ (الشعراء – الآية : ١٤٩)

﴾And you carve houses out of mountains with great skill﴿ (Qur'ān 26: 149)

﴾And Fira'oun, owner of *al-Awtād* ?﴿ Al-'Awfī said, on the authority of Ibn 'Abbās (ﷺ), that *al-Awtād* are the armies of Fira'oun, who enforced his commands. This was also said by Sa'īd Ibn Jubair, Al-Ḥasan and As-Suddī. Qatadāh said that Fira'oun used to have a marquee supported by ropes and stakes under which entertainers used to play for him. Thābit Al-Bunāni[95] said that it was said about Fira'oun Owner of *Al-Awtād* because he ordered four stakes to be erected for his wife (to which she was then tied), then he had heavy stones placed upon her back until she died. **﴾Who transgressed in the land and heaped**

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[95] Thābit Ibn Aslam Al-Bunanī Abū Muhammad Al-Basrī: According to Ibn Ḥajar, he was a reliable reporter of Ḥadīh and a pious man. He died around the year 20 A. H. At 86 years of age.

therein mischief﴿ That is, they were rebellious, tyrannical and caused great corruption and harm to the people throughout the land. **﴾Therefore did your *Rabb* pour on them a scourge of torment﴿** That is, He sent down upon them a terrible punishment from the heaven and ordained for them a severe chastisement. **﴾Verily, your *Rabb* is Ever Watchful﴿** That is, according to Ibn 'Abbās (ﷺ), He hears and He sees, i.e. He watches His creatures vigilantly in all that they do and He recompenses everyone according to his deeds in this world, and in the Hereafter, all creation will stand before Him and He will judge them with complete justice and everyone shall receive what he deserves and He is Exalted above any injustice or inequity.

﴿ فَأَمَّا الإِنسَانُ إِذَا مَا ابْتَلاَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّيَ أَكْرَمَنِ ۞ وَأَمَّا
إِذَا مَا ابْتَلاَهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّيَ أَهَانَنِ ۞ كَلاَّ بَل لاَّ تُكْرِمُونَ الْيَتِيمَ
۞ وَلاَ تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ ۞ وَتَأْكُلُونَ التُّرَاثَ أَكْلاً لَّمّاً ۞
وَتُحِبُّونَ الْمَالَ حُبّاً جَمّاً ﴾ (الفجر – الآية : ١٥-٢٠)

15. As for man, when his *Rabb* tries him by giving him honour and gifts, then he says: "My *Rabb* has honoured me."
16. But when his *Rabb* tries him by straitening his means of subsistence, he says: "My *Rabb* has humiliated me!"
17. No! But you do not honour the orphans!
18. And urge not on the feeding of the poor!
19. And you greedily devour the inheritance,
20. And you love wealth with much love!

Allāh (ﷻ), speaks in refutation of man and his belief that when his *Rabb* tests him by increasing his sustenance that He has honoured him. On the contrary, it is a trial as Allāh (ﷻ) says:

﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۞ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ﴾

(المؤمنون – الآية : ٥٥-٥٦)

﴿Do they think that when We enlarge them in wealth and children, We hasten unto them with good things; no, but they perceive not﴾ (Qur'ān 23: 55-56)

Likewise, when Allāh (ﷻ) tests him by decreasing his sustenance, he thinks that Allāh (ﷻ) has humiliated him, but Allāh (ﷻ) says: **﴿No!﴾** That is, the matter is not as he believes it to be in either situation, for verily, Allāh (ﷻ), gives wealth both to him who loves it and to him who does not. The point of all this is what the Believer does in both situations: If he is wealthy, he thanks his *Rabb* and if he is poor, he is patient. **﴿No! But you do not honour the orphans﴾** Implicit in this verse is a command to honour the orphans as it was mentioned in the Ḥadīth narrated on the authority of Abū Ḥurairah (رضي الله عنه) from the Prophet (ﷺ):

"The best Muslim house is one in which there is an orphan who is well treated, and the worst Muslim house is one in which there is an orphan who is ill-treated." Then he said, placing two fingers together: "I and the guardian of the orphan will be like this on the Day of Resurrection." (Narrated by Ibn Al-Mubārak)

﴿and urge not on the feeding of the poor﴾ That is, you do not order kindness and charity towards the poor and under-privileged nor do you encourage each other to do so. **﴿And you greedily devour the inheritance﴾** That is, you devour any inheritance, whether it be *Ḥalāl* (permissible) or *Ḥarām* (forbidden). **﴿And you love wealth with much love﴾** That is, excessively, leading some of them to great excess and wickedness.

﴿ كَلَّآ إِذَا دُكَّتِ الأَرْضُ دَكّاً دَكّاً ۞ وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً ۞ وَجِيٓءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۞ يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۞ فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ ۞ وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ ۞

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۞ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۞ فَادْخُلِي فِي عِبَادِي ۞ وَادْخُلِي جَنَّتِي ﴾ (الفجر – الآية : ٢١-٣٠)

21. No! When the earth is ground to powder,
22. And your *Rabb* comes with the angels in rows,
23. And Hell will be brought near that Day. On that Day shall man remember, but where for him is the remembrance?
24. He will say: "Alas! Would that I had sent forth for my life!"
25. So on that Day, none will punish as He will punish.
26. And none will bind as He will bind.
27. O you soul at rest!
28. Come back to your *Rabb*, well-pleased and well-pleasing!
29. Enter you then, amongst My slaves,
30. And enter you My Paradise!

Allāh (ﷻ), informs us about the great terror of the Day of Resurrection, saying: ﴾No!﴿ That is, truly, ﴾When the earth is ground to powder﴿ That is the mountains will be crushed, flattened and levelled, and all creation will come forth from their graves to their *Rabb*. ﴾And your *Rabb* comes﴿ That is, to judge between His creatures after they have requested the best of the sons of Ādam - Muhammad - to intercede with Allāh (ﷻ) on their behalf, and this is after they have requested the other Messengers, one after another, and been refused by all of them. Then the Prophet (ﷺ) will be allowed to intercede for the Believers and this is *Al-Maqām Al-Mahmūd.*[96] And the *Rabb*, All-Exalted, All-High will come and deliver judgement as He wills, and the angels will come before Him in row upon row. ﴾And Hell will be brought near that Day﴿ Imām Muslim Ibn Al-Ḥajjaj[97] recorded in his Ṣaḥīḥ, on the authority of Ibn Mas'ūd

[96] *Al-Maqām Al-Mahmūd*: The Station of Praise and Glory.

[97] Muslim Ibn Al-Hajjāj Ibn Muslim Al-Qushairī An-Neesaabūrī: According to Ibn Ḥajar, he was a reliable transmitter of Ḥadīth and a great scholar of Islām; he was a renowned *faqīh*, the author of many important Islāmic works, including his collection of ḥadīths. He died in the year 61 A. H. at the age of only 57 years.

(ﷺ), that the Messenger of Allāh (ﷺ) said: "Hell will be brought near on that Day by seventy thousand reins, each rein held by seventy thousand angels." This was also narrated by At-Tirmizī from two different sources (one of which he traced back only as far as Ibn Mas'ūd) and by Ibn Jarīr (who also traced his narration back only as far as Ibn Mas'ūd). **﴾On that Day shall man remember﴿** That is, he will remember the deeds which he did before, during his life. **﴾But where for him is the remembrance?﴿** That is, how will it benefit him?

﴾He will say: "Alas! Would that I had sent forth for my life!﴿ That is, he will regret the acts of disobedience which he committed previously if he was one of the disobedient ones, or he will regret that he was not more obedient if he was one of the obedient ones, as it is narrated from Allāh's Messenger (ﷺ) that he said: "If the slave were to prostrate on his face from the day he was born until the day he died in obedience to Allāh (ﷻ), he would scorn it on the Day of Resurrection and wish that he could return to the life of this world so that he might increase his reward and recompense." (Narrated by Aḥmad) **﴾So on that Day, none will punish as He will punish﴿** That is, none will punish more severely than the punishment of Allāh (ﷻ) on that Day inflicted upon those who disobeyed Him. **﴾And none will bind as He will bind﴿** That is, none will seize and shackle more roughly and severely than *Az-Zabāniah*[98] who will seize and shackle the disbelievers in their *Rabb*, the Almighty, the All-Powerful. This is the just reward of the wrongdoers and the unjust from amongst Allāh's creatures. As for the pure, serene soul - which is always on the truth - it will be said to it: **﴾O you soul at rest! Come back to your *Rabb*﴿** That is, near to Him and to His Reward and all that He has prepared for the believers in His Paradise. **﴾well-pleased﴿** That is, well-pleased with itself. **﴾and well-pleasing!﴿** That is, it is well-pleased with Allāh (ﷻ) and Allāh (ﷻ) is Well-

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[98] *Az-Zabāniah*: The angels of punishment in the Hell-fire.

Pleased with it and He gratifies it. **﴾Enter you then, amongst My slaves﴿** That is, in their number. **﴾And enter you My Paradise﴿** This will be said to it at the time of death and also on the Day of Resurrection: The angels will give the Believer the good news at the time of his death and when he is resurrected from his grave. Scholars of *tafsīr* have disagreed about whom this verse was revealed: Aḍ-Ḍaḥḥāk reports that Ibn 'Abbās (ﷺ) said that it was revealed concerning 'Uthmān Ibn 'Affān (ﷺ). Buraidah Ibn Al-Husaib[99] said it was revealed concerning Hamzah Ibn 'Abdul Muṭṭalib. Al-'Awfī narrated from Ibn 'Abbās (ﷺ) that it will be said to the tranquil souls on the Day of Resurrection: **﴾O you soul at rest! Return to your *Rabb*﴿** That is, return to your owner - i.e. its body in which it resided during its earthly life - well-pleased and well-pleasing. It was also narrated from Ibn 'Abbās (ﷺ) that he used to recite: **﴾Enter you then amongst My slaves, and enter you my Paradise﴿** 'Ikrimah, Al-Kalbī and Ibn Jarīr also narrated this and it was the preferred *tafsīr* of Ibn Jarīr, but it is very unusual and it is clear that the correct *tafsīr* is the first one, because of His Words (ﷻ):

﴿ ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ﴾ (الانعام – الآية : ٦٢)

﴾Then they are returned to Allāh, their True Master﴿ (Qur'ān 6: 62)
And:

﴿ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ ﴾ (الغافر – الآية : ٤٣)

﴾And our return will be to Allāh﴿ (Qur'ān 40: 43)

That is, to His Judgement and to stand before Him. It is also narrated from Ibn 'Abbās (ﷺ) concerning the Words of Him: **﴾O you soul at rest! Come back to your *Rabb*, well-pleased and well-pleasing!﴿** - He said: "It was revealed while Abū Bakr was sitting

[99] Buraidah Ibn Al-Husaib Abū Sahl Al-Aslamī: A Companion of the Prophet (ﷺ), he embraced Islām before the battle of Badr. He died in the year 63 A. H.

(with the Messenger of Allāh (ﷺ) and he said: "O Messenger of Allāh! How good this is!" He (ﷺ) said:

"Verily, it will be said to you!" (Narrated by Ibn Abū Ḥātim)

It is also narrated on the authority of Sa'īd Ibn Al-Jubair that he said: "I was reciting with the Prophet (ﷺ) **﴾O you soul at rest! Come back to your *Rabb*, well-pleased and well-pleasing﴿**, then Abū Bakr said: "Verily, this is good!" at which the Prophet (ﷺ) replied: "Verily, the angel will say this to you at the time of (your) death." (Narrated by Ibn Abū Ḥātim) - This was also narrated by Ibn Jarīr from Abū Kuraib and it is *mursal, ḥasan.*[100] It is also narrated from Sa'īd Ibn Jubair that he said: " Ibn 'Abbās (ﷺ) died in At-Ṭa'if and a bird never before seen came and alighted and entered his coffin and was not seen to leave, then when he was buried, a voice was heard at the edge of the grave reciting this verse, and it was not known who was reciting it: **﴾O you soul at rest! Come back to your *Rabb*, well-pleased and well-pleasing! Enter you then, amongst My slaves, and enter you My Paradise!﴿**." (Narrated by Ibn Abū Ḥātim) - This was also narrated by Aṭ-Ṭabaranī. It was also narrated that the Prophet (ﷺ) said to a man: "Say: "O Allāh (ﷻ)! I ask of You a soul that is at rest with You, that believes in the meeting with You, that is well-pleased with your Decisions and is content with what You bestow upon it." (Narrated by Ibn 'Asakir) This is the end of the *tafsīr* of *Sūrat Al-Fajr*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[100] *Mursal, ḥasan*: Not reaching to the Prophet (ﷺ), but a sound narration.

سُــوْرَةُ الْبَلَــد

Sūrat Al-Balad

The City

Qur'ān: 90

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ لاَ أُقْسِمُ بِهَـذَا الْبَلَدِ ۞ وَأَنتَ حِلٌّ بِهَـذَا الْبَلَدِ ۞ وَوَالِدٍ وَمَا وَلَدَ ۞
لَقَدْ خَلَقْنَا الإِنسَانَ فِي كَبَدٍ ۞ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۞ يَقُولُ
أَهْلَكْتُ مَالاً لُّبَداً ۞ أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ ۞ أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ ۞
وَلِسَاناً وَشَفَتَيْنِ ۞ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴾ (البلد – الآية : ١-١٠)

1. Swear by this city;
2. And you are free in this city,
3. And by the begetter and that which he begot;
4. Verily, We have created man in kabad.
5. Thinks he that none can overcome him?
6. He says: "I have wasted much wealth!"
7. Thinks he that none sees him?
8. Have We not made for him a pair of eyes?
9. And a tongue and a pair of lips?

10. And shown him the two ways?

Allāh (ﷻ) says: ﴾I swear by this city﴿ That is, Allāh (ﷻ) swears by Makkah, *Umm Al-Qurā*,[101] during the non-sacred months, concerning the situation of the citizens at that time, to make clear to them how much greater is its sanctity during the Sacred Months, when its inhabitants are in the state of *Ihrām*.[102] Shabīb Ibn Bishr said, on the authority of 'Ikrimah, on the authority of Ibn 'Abbās (ﷺ) that Allāh (ﷻ) swears by Makkah to the Messenger of Allāh (ﷺ) that he is free to fight the pagans of Makkah in His words: ﴾And you are free in this city﴿. Sa'eed Ibn Jubair, Abū Ṣālih, 'Atiyyah, Aḍ-Ḍaḥḥāk, Qatadāh, As-Suddī and Ibn Zaid agreed with this. Mujāhid said: Whatever you obtain in it is permissible for you. Qatadāh said: You are at liberty to do as you wish, without being guilty of sin. Al-Ḥasan Al-Baṣrī said that it means that Allāh (ﷻ) lifted the sanctuary of Makkah for one hour of daylight. This meaning is supported by the Ḥadīth reported by Bukhārī and Muslim in which the Messenger of Allāh (ﷺ) said: "Its (Makkah's) sanctuary was lifted for me for one hour of daylight and today its sanctity has returned just as it was before. Let those present inform those who are absent." ﴾And the begetter and that which he begot﴿ Ibn Abū Ḥātim said that the verse should be interpreted as: And the begetter and the one who begets not.[103] However, according to Mujāhid, Qatadāh, Aḍ-Ḍaḥḥāk, Sufyān Ath-Thawrī, Sa'eed Ibn Jubair and many others, it means: And the begetter Ādam (ﷺ) and that which he begot (mankind). This is supported by the fact that Allāh (ﷻ), All-High swears by Makkah, which is the first of all habitations and after that He swears by its first inhabitant, Ādam (ﷺ) the

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[101] *Umm Al-Qurā*: The Centre of Settlements in and around Makkah, according to Aṭ-Ṭabarī.

[102] *Iḥrām*: The state of ritual purification during Ḥajj and 'Umrah.

[103] This difference of opinion arose due to the use of the word "*mā*" in the verse, which may mean 'not', 'that' or 'who'.

father of mankind. Abū 'Imrān Al-Jawni[104] said that the begetter is Ibrāhīm and the begotten refers to his progeny. This was narrated by Ibn Jarīr and Ibn Abū Ḥātim. However, Ibn Jarīr preferred to say that the verse is more general and refers to every father and his progeny, which explanation is quite possible. **﴾Verily, We have created man in *kabad*﴿** It was attributed to Ibn Mas'ūd and Ibn 'Abbās and several others that the verse should be interpreted as: Verily, We have created man erect, upstanding. Another narration attributed to Ibn 'Abbas says that Allāh (ﷻ) created man erect in the womb of his mother, straight and tall and well-proportioned. Ibn Kathīr says that this is like the Words of Him:

﴿ يَأَيُّهَا الإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۞ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۞ فِيَ أَيِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴾ (الانفطار – الآية : ٦-٨)

﴾Oh, man! What has made you careless concerning your *Rabb*, the Most Generous? Who created you, fashioned you perfectly and gave you due proportion. In whatever form He willed, He put you together﴿ (Qur'ān 82: 6-8)

It was reported on the authority of Ibn 'Abbās (ﷺ) that it means that Allāh (ﷻ) created us in severe pain, such as that of childbirth and the pain experienced by a child when he is teething. Mujāhid said that the Arabic word *kabad* in the verse means: From a drop of sperm – Allāh (ﷻ) created man from that drop of sperm, then a clot, then a chewed lump of flesh; and the mother experiences great suffering during his creation and that that this is proved by His words:

﴿ حَمَلَتْهُ أُمُّهُ وهناً على وهن ﴾ (لقمان – الآية : ١٤)

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104 Abū 'Imrān Al-Jawnī: According to Ibn Ḥajar, he was a reliable reporter of Ḥadīth, he lived in Baghdad and was a great scholar.

﴾And his mother bears him with hardship upon hardship﴿ (Qur'ān 31: 14)

Likewise she breastfeeds him in hardship and his life is hardship and he endures it. Sa'īd Ibn Jubair said that it means that Allāh (ﷻ) created man in adversity and in need of sustenance. Qatadāh said it means that Allāh (ﷻ) has created man in toil. It is narrated that Muhammad Ibn 'Alī (ﷺ) asked a man about this verse and the man who was from the *Ansār* replied that it means that Allāh (ﷻ) created man straight and erect and that Abū Ja'far (Muhammad Ibn 'Alī) did not deny this. (Narrated by Ibn Abū Ḥātim) It is also narrated that Abū Mawdūd heard Al-Ḥasan recite this verse, then he said it means man endures in the affairs of this world and then he endures in the affair of the Hereafter, while another narration says that man suffers or endures difficulties in this world and hardship or calamity in the next. Ibn Zaid said that Adam was created in heaven in a place called *Al-Kabad.* Ibn Jarīr preferred the explanation that man was created in toil and adversity. **﴾Thinks he that none can overcome him?﴿** Al-Ḥasan Al-Basrī said it means: Does man think that none can take his wealth from him? Qatadāh said that man believes that he will not be asked about how he acquired his wealth, nor how he spent it. As-Suddī says that Allāh (ﷻ) asks: Does man believe (correctly) that none can overcome Allāh (ﷻ), **﴾He says: "I have wasted much wealth!"﴿** That is, the son of Ādam says: "I have wasted much wealth!" - This was said by Mujāhid, Al-Ḥasan, Qatadāh and others. **﴾Thinks he that none sees him?﴿** Mujāhid said: Thinks he that Allāh (ﷻ) sees him not? Others of the *Salaf*[105] agreed with this. **﴾Have We not made for him a pair of eyes?﴿** That is, with which to see. **﴾And a tongue﴿** That is, with which to speak. **﴾And a pair of lips﴿** Upon which he depends to speak and to eat and as an adornment for his face and his mouth. Ibn 'Asākir narrates that

[105] *Salaf*: Pious Predecessors, i.e. the Companions and the *Tabi'ūn*.

Allāh's Messenger (ﷺ) said: Allāh, (ﷻ) says: "Oh, son of Ādam! I have blessed you with great blessings, you would not be able to enumerate them all, nor sufficiently give thanks for them; amongst them are that I have favoured you and given you two eyes; you see with them and I have given you a cover for them (i.e. the eyelids), so look at that which I have made permissible for you and if you see that which I have made forbidden for you, then cover them; and I have made for you a tongue and made for it a cover (the mouth) so speak the words which I have made permissible for you, which I have ordered for you and if words which I have forbidden for you should come to you, then close your mouth over your tongue..." **﴾And shown him the two ways﴿** That is, the two paths. Sufyān Ath-Thaurī said, on the authority of Ibn Mas'ūd (رضي الله عنه) that it means the good and the evil. This was also attributed to 'Alī (رضي الله عنه) and Ibn 'Abbās (رضي الله عنه) amongst others. Ibn Wahb narrates, on the authority of Anas Ibn Mālik (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

"They are two paths, and He has not made the path of evil more loved to you than the path of goodness."

Ibn Ma'īn reports this Ḥadīth, which was only narrated from Sinān Ibn Sa'd or Sa'd Ibn Sinān[106] and that he is trustworthy, but Aḥmad, An-Nasā'ī and Al-Jawzajanā all say that the Ḥadīth is *munkar*. Aḥmad also added that he had abandoned his narrations because of his unreliability and that he had narrated fifteen *munkar* traditions. Ibn Jarīr also narrates something similar, as did others. It is narrated on the authority of Ibn 'Abbās (رضي الله عنه) that this verse means: We have shown him the two breasts. This was also narrated from Ar-Rabī' Ibn Khaitham, Qatadāh and Abū Ḥāzim. Ibn Jarīr

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[106] Sa'd Ibn Sinan or Sinān Ibn Sa'd Al-Kindī Al-Misrī: According to Bukhārī, the latter is more authentic. Ibn Ḥajar says that he was a truthful reporter of Ḥadīth, and added that he narrated ḥadīths that no one else related.

narrated it from Abū Kuraib and then said: And the correct saying is the first one, which is similar to the verse:

﴿ إِنَّا خَلَقْنَا الإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعاً بَصِيراً ۞ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً ﴾ (الإنسان – الآية : ٢-٣)

﴿Verily, We have created man from drops of mixed semen in order to try him, so We made him hearer, seer. Verily, We showed him the way, whether he be grateful or ungrateful﴾ (Qur'ān 76: 2- 3)

﴿ فَلاَ اقْتَحَمَ الْعَقَبَةَ ۞ وَمَآ أَدْرَاكَ مَا الْعَقَبَةُ ۞ فَكُّ رَقَبَةٍ ۞ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۞ يَتِيماً ذَا مَقْرَبَةٍ ۞ أَوْ مِسْكِيناً ذَا مَتْرَبَةٍ ۞ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُواْ وَتَوَاصَوْاْ بِالصَّبْرِ وَتَوَاصَوْاْ بِالْمَرْحَمَةِ ۞ أُوْلَـئِكَ أَصْحَابُ الْمَيْمَنَةِ ۞ وَالَّذِينَ كَفَرُواْ بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ۞ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴾

(البلد – الآية : ١١-٢٠)

11. But he has made no effort to pass on *al-'aqabah.*
12. And what will inform you about *al-'aqabah*?
13. It is freeing a neck,
14. Or giving food in a day of hunger,
15. To an orphan near of kin,
16. Or to a poor person afflicted with misery.
17. Then he became one of those who believed and recommended one another to patience and recommended one another to compassion.
18. They are those on the right hand,
19. But those who believed in our *Āyāt,* they are those on the left hand.
20. The Fire will be shut over them.

﴿But he has made no effort﴾ Ibn Jarīr says, on the authority of Ibn 'Umar, that it means: He has not started. ﴿*al-'Aqabah*﴾ That is, according to Ibn Jarīr, a mountain in the Hell-fire. Ka'b Al-

Ahbār[107] said that *al-'Aqabah* is the seventy level of Hell. Al-Ḥasan Al-Basrī said it is a place in the Hell-fire. Qatadāh said it is a hazardous road, extremely so; therefore embark upon it by obeying Allāh (ﷻ). Then Allāh (ﷻ) asks: And how may you embark upon that path? By **﴾freeing a neck﴿** i.e. freeing a slave. It is narrated that the Prophet (ﷺ) said:

"Whoever frees a Muslim slave, Allāh (ﷻ) will save all the parts of his body from the Fire as he has freed the body parts of his slave." (Narrated by Bukhārī)

Muslim adds, in a similar narration, that 'Alī Ibn Al-Ḥusain, when he heard of this Ḥadīth freed a slave and that slave was Zain Al-'Ābidīn and that the sum paid was ten thousand dirhams. **﴾Or giving food in a day of hunger﴿** This interpretation was given by Ibn 'Abbas (رضي الله عنه), 'Ikrimah, Aḍ-Ḍaḥḥāk, Mujāhid, Qatadāh and others. Ibrāhīm An-Nakha'ī[108] said it means a day when food is scarce. It is attributed to Qatadāh that he said it is a day when food will be jealously hoarded. **﴾an orphan﴿** That is, to feed an orphan on that day. **﴾near of kin﴿** That is, according to Ibn 'Abbās (رضي الله عنه), a close relative of the giver. 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and As-Suddī said likewise, as it is narrated in the Ḥadīth narrated by Imām Aḥmad, on the authority of Salman Ibn 'Amir (رضي الله عنه), who said: "I heard the Messenger of Allāh (ﷺ) say:

"Charity to a poor person is a charity, but charity to a relative is two things: charity and strengthening family ties."

This was also narrated by At-Tirmizī and An-Nasā'ī with an authentic chain of narrators. **﴾Or to a poor person afflicted with misery﴿** That is, a wretched needy person covered in dust. Ibn

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[107] Ka'b Ibn Māti'Al-Himyarī Abū Is-hāq Al-Ahbar: (رضي الله عنه) According to Ibn Ḥajar, he was a reliable reporter of ḥadīths, he was born in Yemen and settled in Ash-Shām. He died towards the end of the rule of 'Uthmān Ibn 'Affan when he was more than a hundred years of age. Bukhārī and Muslim narrated from him.

[108] Ibrāhīm Ibn Yazīd Ibn Qais Ibn Al-Aswad An-Nakha'ī Abū 'Imrān Al-Kufī: Ibn Ḥajar said that he was a great *faqīh* and a reliable reporter of Ḥadīth, except that he reported many *mursal* narrations. He died in the year 96 A. H. aged around fifty.

'Abbās (ﷺ) said it is a poor wayfarer, with no home of his own and no possessions and nothing with which to clean the dust from his clothes, or in another narration, he is a man covered in misery and abject poverty, who has nothing, or in yet another narration, he is from a far away land. Ibn Abū Ḥātim said: He is far from his home. 'Ikrimah said he is the poor man who is deeply in debt and greatly in need. Sa'eed Ibn Jubair said he is the man who has no family. I say: All of these are close to the correct meaning (i.e. there is no contradiction between them). **﴾Then he became one of those who believed﴿** That is, he became one possessing the above-mentioned beautiful, pure qualities and a believing heart, who receives his reward (in the Hereafter) from Allāh (ﷻ), as in the words of Him (ﷻ):

﴿ وَمَنْ أَرَادَ الآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُم مَّشْكُوراً ﴾ (الإسراء – الآية : ١٩)

﴾And whosoever desires the Hereafter and strives for it as it must be strived for, and has faith - they are the ones whose striving is acceptable [to Allāh]﴿ (Qur'ān 17: 19) And:

﴿ مَنْ عَمِلَ صَالِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ ﴾ (النحل – الآية : ٩٧)

﴾Whoever works righteousness, man or woman, and has faith, verily to him will We give a new life and life that is good and pure and We will bestow on such their reward according to the best of their actions﴿ (Qur'ān 16: 97)

﴾And recommended one another to patience and recommended one another to compassion﴿ That is, a believer, who demonstrates his belief by good deeds, and by recommending patience in the face of oppression and persecution and is forgiving and compassionate to his persecutors, as in the Ḥadīth: "The

compassionate ones receive compassion from the All-Compassionate; be compassionate in this world and He Who is in the heaven will show you compassion." And the Ḥadīth: "Allāh (ﷻ) does not show compassion to those who do not show compassion to (other) people." **﴾They are those on the right hand﴿** That is, they are those who possess the above-mentioned qualities who are on the right hand. **﴾But those who disbelieved in Our *Āyāt,* they are those on the left hand﴿** That is, they are the losers. **﴾The Fire will be shut over them﴿** That is, the Fire will cover them completely, there is no way out of it for them, nor any way to avoid it. This was the explanation of Ibn 'Abbās (رضي الله عنه), Abū Ḥurairah (رضي الله عنه), 'Ikrimah, Sa'īd Ibn Jubair and others. Mujāhid said it means that the door is locked. Aḍ-Ḍaḥḥāk said it means it is closed over them and there is no door (by which one might escape). Qatadāh said it means that it is closed and no light enters it, there is no escape and no release from it and it never ends. This is the end of the *tafsīr* of *Sūrat Al-Balad,* all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

ســـــورة الشــــــمس

Sūrat Ash-Shams

The Sun

Qur'ān: 91

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ وَالشَّمْسِ وَضُحَاهَا ۞ وَالْقَمَرِ إِذَا تَلاَهَا ۞ وَالنَّهَارِ إِذَا جَلاَّهَا ۞ وَاللَّيْـلِ
إِذَا يَغْشَاهَا ۞ وَالسَّمَآءِ وَمَا بَنَاهَا ۞ وَالأَرْضِ وَمَا طَحَاهَا ۞ وَنَفْسٍ وَمَـــا
سَوَّاهَا ۞ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۞ قَدْ أَفْلَحَ مَن زَكَّاهَا ۞ وَقَدْ خَـــابَ
مَن دَسَّاهَا ﴾ (الشمس – الآية : ١-١٠)

1. By the sun and its brightness;
2. And by the moon as it follows it;
3. And by the day as it brings it to light,
4. And by the night as it conceals it;
5. And by the heaven and Him Who built it;
6. And by the earth and Him who spread it;
7. And by a soul and Him who made it;
8. Then He showed him what is wrong for him and what is right for him.

9. Indeed he has succeeded who purifies it.

10. And he has failed who corrupts it.

According to Mujāhid, **❴By the sun and its brightness❵** means: By its light. Qatādah said: **❴and its brightness❵** means, by the whole day. Ibn Jarīr said that the correct explanation is that Allāh (ﷻ) swears by the sun and its day, because the clear light of day means the daytime. **❴And by the moon as it follows it❵** Mujāhid said: And by the moon as it follows the daylight. Al-'Awfī says, on the authority of Ibn 'Abbās (ﷺ) that it means: When the daylight is followed by the moonlight. Qatādah said: When the moon follows it; on the night when there is a new moon, it is seen when the sun sets. Ibn Zaid said: The moon follows the sun in the first half of the month, while the sun follows the moon in the second half of the month. Mālik narrates, on the authority of Zaid Ibn Aslām: When the moon follows the sun on the Night of *Qadr*. **❴And by the day as it brings it to light❵** That is, according to Mujāhid: When the moon illuminates. Qatādah said: When it (the sun) is overwhelmed by the day. Ibn Jarīr says that some scholars of Arabic language said that the verse means: By the day when it overcomes the darkness. I say: If those who say this had meant by it: By the day as it overcomes the earth, it would have been more correct and would have been confirmed by the words of Allāh (ﷻ): **❴And by the night as it conceals it❵** and it would have been better and stronger, and Allāh (ﷻ) knows best. Because of this, Mujāhid said that **❴And by the day as it brings it to light❵** is like the Words of Him:

﴿ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴾ (الليل – الآية : ٢)

❴And by the day as it appears in brightness❵ (Qur'ān 92: 2)

Ibn Jarīr says that the word "it" in the second and third verse refers to the sun. **﴾And by the night as it conceals it﴿** That is, the night overcomes the sun when it sets and the horizon is plunged into darkness. Ibn Abū Ḥatīm relates: When the night comes, the *Rabb*, Almighty, All-Powerful says: "My great creation has overcome my slaves, then they fear the night, and the Creator is more deserving of their fear." **﴾And by the heaven and Him Who built it﴿** Qatādah said that the correct interpretation of this verse is: And by the heaven and its construction, while Mujāhid said that it means: And by the heaven and Him Who built it. I say: Both meanings are inseparable from each other. The building refers to the raising of the heaven, as in His Words:

﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ۞ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴾ (الذاريات – الآية : ٤٧-٤٨)

﴾And the heaven, We created it with power; verily, We are able to extend the space thereof. And We have spread out the earth, how Excellent a Spreader are We!﴿ (Qur'ān 51: 47-48).

Likewise, His Words: **﴾And by the earth and Him Who spread it﴿**. Mujāhid said that the Arabic word *Ṭaḥā* used in the verse is the same as the word *Daḥā* - to spread out something. Al-'Awfī however, on the authority of Ibn 'Abbās, says that the verse means: By the earth and Him Who created that which is in it. 'Alī Ibn Abū Ṭalḥa says, also on the authority of Ibn 'Abbās, [108] that the word Ṭaḥa means *qassama* i.e. proportioned. However, the majority of scholars of *tafsīr* take the view that it means to spread out and this is supported by the scholars of Arabic

[108] See footnote no. 55.

language. ❴**And by a soul and Him Who made it**❵ That is, created it and proportioned it well and made it straight on the *Fiṭrah*,[109] as in the Words of Allāh (ﷻ):

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ﴾ (الروم – الآية : ٣٠)

❴**So turn your face to the True Religion, Allāh's Fitrah in which He created mankind, there is no substitute for Allāh's creation**❵ (Qur'ān 30: 30)

The Messenger of Allāh (ﷺ) said:

"Everyone is born on the *Fiṭrah* then his parents make him into a Jew or a Christian or a fire-worshipper, like the way an animal gives birth to a normal off-spring; do you notice it mutilated?" (Narrated by Al-Bukhārī and Muslim)

It is narrated on the authority of 'Iyaḍ Ibn Ḥimār Al-Majashi'ī that the Messenger of Allāh (ﷺ) said:

"Allāh, says: "Verily I have created My slaves true (to Allāh) then the devils came to them and distracted their minds from their (True) Religion." (Narrated by Muslim)

❴**Then He showed him what is wrong for him and what is right for him**❵ He (Allāh ﷻ) guided him to (know the difference between) transgression and piety and what had been ordained for him. Ibn 'Abbās (ؓ) said, concerning the verse: He showed him the good and the evil. Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ath-Thawrī agreed with this. Ibn Zaid said that the verse means

[109] *Fiṭrah*: Natural state i.e. believing in the Oneness of Allāh (ﷻ), the Creator and Sustainer of the Universe, the One besides Whom none has the right to be worshipped, Who possesses certain names and attributes which are unique to Him.

Allāh (ﷻ) placed in the soul good and evil. Ibn Jarīr narrates, on the authority of Abul Aswad, that 'Imrān said to him: "Do you consider that the actions of mankind and their strivings are a thing which is pre-ordained and written for them or a thing which is only written after the Message comes to them from the Prophet (ﷺ) when there will be an evidence against them?" He replied: "Verily, it is a thing which has been pre-ordained for them." 'Imrān then said: "Is this not then injustice?" "Then," said Abul Aswad, "I became terrified at what he said, and said to him: "There is nothing that Allāh (ﷻ) has not created nor anything which He does not possess and He will not be asked about what He does, but they will be asked." He replied: May Allāh (ﷻ) guide you! I only asked you about that in order to inform you that a man from Muzainah or Juhainah tribe came to the Prophet (ﷺ) and asked him: "O Messenger of Allāh (ﷺ)! Do you consider that the actions of mankind and their strivings are a thing which has been pre-ordained for them and written for them from *Qadr* (Divine Preordination), or something which has only been written for them after the Message came to them from their Prophet (ﷺ), when there will be an evidence against them?" He replied: "Verily, it has been pre-ordained for them." The man asked: "Then what is the point of our actions?" He replied: "Whomever Allāh (ﷻ) has created (and destined) for one of the two abodes (Paradise and Hell), he paves the way to it for him, and the proof for that is in the Book of Allāh (ﷻ) : **﴾And by a soul and Him Who made it, then He showed him what is wrong for him and what is right for him﴿**." (Narrated by Muslim and Aḥmad) **﴾Indeed he has succeeded who purifies it, and he has failed who corrupts it﴿** It is possible that the meaning here is that he who purifies his soul through obedience to Allāh (ﷻ) has

succeeded, according to Qatādah, and has cleansed it from all low, despicable traits. Mujāhid, 'Ikrimah and Sa'eed Ibn Jubair said likewise and that is like the Words of Allāh (ﷻ):

﴿ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۞ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴾ (الاعلى – الآية : ١٤–١٥)

﴾Indeed, whoever purifies himself [by avoiding polytheism and accepting Islamic Monotheism] shall achieve success, and remembers [glorifies] the name of his *Rabb* [i.e. worships none but Allāh] and prays [the compulsory prayers and the optional prayers]﴿ (Qur'ān 87: 14-15)

﴾And he has failed who corrupts it﴿ That is, whoever diverts his soul from Allāh's Guidance, committing sins and abandoning obedience to Allāh (ﷻ). It is also possible that the meaning is: He whose soul Allāh purifies, has succeeded, and he whose soul Allāh (ﷻ) corrupts has failed, as was said by Al-'Awfī and 'Alī Ibn Abū Ṭalḥa, on the authority of Ibn 'Abbās (رضي الله عنه).[110] It is narrated on the authority of Ibn 'Abbās (رضي الله عنه), that he heard the Messenger of Allāh (ﷺ) say, whenever he read the above two verses:

"Oh Allāh! Grant my soul piety, for You are its Guardian and its Protector and the Best of Purifiers of it." (Narrated by Aṭ-Ṭabaranī)

﴿ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۞ إِذِ انبَعَثَ أَشْقَاهَا ۞ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۞ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ۞ وَلَا يَخَافُ عُقْبَاهَا ﴾ (الشمس – الآية : ١١–١٥)

11. *Thamūd* denied through their transgression.
12. When the most wicked of them went forth.

[110] See footnote no. 55.

**13. But the Messenger of Allāh said to them: "Be cautious! Fear the evil end. That is the she-camel of Allāh! Bar it not from drinking!"
14. Then they denied him and killed it. So their *Rabb* destroyed them because of their sin, and made them equal in destruction!
15. And He fears not the consequences thereof.**

﴾*Thamūd* denied through their transgression﴿ Allāh (ﷻ) informs us that the People of the land of *Thamūd* rejected their Messenger because of their wrong-doing and injustice. Muhammad Ibn Ka'b said that the verse means: The people of *Thamūd* rejected their Messenger in their entirety. However, the first explanation is more correct; Mujāhid and Qatādah amongst others said likewise. They rejected in their hearts that which was brought to them by their Messenger from guidance and truth. **﴾When the most wicked of them went forth﴿** That is, the most wicked of the tribe of *Thamūd*, whose name was Qidar Ibn Salif, the one who killed the she-camel, and he is the one referred to in the Words of Allāh (ﷻ):

﴿ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴾ (القمر – الآية : ٢٩)

﴾Then they called their companion and he took [a sword] and killed [her]﴿ (Qur'ān 54: 29)

This man was considered a respected noble amongst his people, of respectable antecedents a leader amongst men, whose commands were obeyed. It is narrated on the authority of 'Abdullāh Ibn Zam'ah that the Prophet (ﷺ) addressed the people and he mentioned the she-camel and the one who killed it, saying: "**﴾When the most wicked of them went forth﴿** - a man from among them was sent forth, a huge, powerful man, the strongest of his tribe, like Abū Zam'ah." (Narrated by Bukhārī, Muslim, At-Tirmizī and An-Nasā'ī). **﴾But the Messenger of Allāh said to them﴿** That is, Sāliḥ **﴾That is the she-camel of Allāh﴿** That is, be careful of the she-camel of Allāh

(ﷻ), that you do not harm it. **﴾Bar it not from drinking﴿** Do not attack it or prevent it from drinking for it has been allocated a day, and you (*Thamūd*) have been allocated a day which has been made known to you. **﴾Then they denied him and killed it﴿** That is, they rejected the Message which he brought, as a result of which they killed the she-camel which Allāh (ﷻ) had sent as a sign for them and an evidence against them. **﴾So their *Rabb* destroyed them because of their sin﴿** That is, Allāh (ﷻ) was angry with them and He annihilated them. **﴾and made them equal in destruction﴿** That is, He punished them all with an equal punishment. Qatādah says that Qidar did not kill the she-camel until every member of the tribe had pledged allegiance to him and supported him, every man, woman and child. So, when all of them cooperated in killing it, Allāh (ﷻ) destroyed them all with the same punishment. **﴾And He fears not the consequences thereof﴿** Ibn 'Abbās (رضي الله عنه) said that it means that Allāh fears none as a consequence of His destruction of *Thamūd* (i.e. Allāh (ﷻ) answers to none, but all will answer to Him). This was also said by Mujāhid, Al-Ḥasan, Bakr Ibn 'Abdullāh [111] and others. Aḍ-Ḍaḥḥāk and As-Suddī both said that the verse means the one who killed the she-camel did not fear the consequences (i.e. the punishment). However, the first saying is more accurate and more in context, and Allāh (ﷻ) knows best. This is the end of the *tafsīr* of *Sūrat Ash-Shams*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[111] Bakr Ibn 'Abdullāh Al-Mizanī Abu 'Abdullāh Al-Basrī: According to Ibn Hajar, he was a reliable reporter of Ḥadīth, steadfast and venerable. He died in the year 106 A. H.

سُـــــورَةُ اللَّيـــــل

Sūrat Al-Lail

The Night

Qur'ān: 92

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ وَاللَّيْلِ إِذَا يَغْشَىَ ۝ وَالنَّهَارِ إِذَا تَجَلَّىَ ۝ وَمَا خَلَقَ الذَّكَرَ وَالأُنثَـىَ ۝ إِنَّ
سَعْيَكُمْ لَشَتَّىَ ۝ فَأَمَّا مَنْ أَعْطَىَ وَاتَّقَىَ ۝ وَصَدَّقَ بِالْحُسْنَىَ ۝ فَسَنُيَسِّـرُهُ
لِلْيُسْرَىَ ۝ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَىَ ۝ وَكَذَّبَ بِالْحُسْـــنَىَ ۝ فَسَنُيَسِّـرُهُ
لِلْعُسْرَىَ ۝ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىَ ﴾ (الليل – الآية : ١-١١)

1. By the night as it envelops;
2. And by the day as it appears in brightness;
3. And by Him who created male and female;
4. Certainly, your efforts are diverse;
5. As for him who gives and fears,
6. And believes in *Al-Husnā*,
7. We will make smooth for him the path of ease.
8. But he who is miserly and thinks himself self-sufficient.
9. And denies *Al-Husnā*,
10. We will make smooth for him the path of evil;

11. And what will his wealth benefit him when he goes down?

Bukhārī reports, on the authority of Ibrāhīm, that they visited Ash-Shām and prayed in the Mosque of Damascus, where Abū Ad-Darda` asked them how 'Abdullāh Ibn Mas'ūd (ﷺ), used to recite (the third verse of) *Sūrat Al-Lail*: 'Alqamah, who had memorized more than the others, replied: "By the male and the female." Abū Ad-Darda` said: "I testify that I heard the Messenger of Allāh (ﷺ), recite it so, but these people would have me read: **﴾And by Him Who created male and female﴿**. By Allāh (ﷻ), I will not follow them!" Ibn Mas'ūd (ﷺ) and Abū Ad-Darda` (ﷺ) used to recite it this way, and Abū Ad-Darda` said it was from the Messenger of Allāh (ﷺ). As for the majority, they recited it as it is confirmed in the 'Uthmānī copy of the Qur'ān[112] which is present with us everywhere. **﴾And by Him Who created male and female﴿** Allāh (ﷻ), swears by the night as it envelops, that is, as it envelops creation in darkness. **﴾And by the day as it appears in brightness﴿** That is, with its radiant illumination. **﴾And by Him Who created male and female﴿** This is like His Words (ﷻ):

﴿ وَخَلَقْنَاكُمْ أَزْوَاجاً ﴾ (النبأ – الآية : ٨)

﴾And We created you in pairs﴿ (Qur'ān 78: 8) And:

﴿ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ ﴾ (الذاريات – الآية : ٤٩)

﴾And from everything We created pairs﴿ (Qur'ān 51: 49)

And just as He swears by these opposing things, so in His Words: **﴾Certainly, your efforts are diverse﴿** we understand that He is saying to His slaves: The deeds which you do are likewise

112 'Uthmānī copy: The copy which follows the style of that Qur'ān 'Uthmān Ibn 'Affān ordered sent to every corner of the Muslim World.

diverse, or opposite to each other and varied, for there are those who do good deeds and those who do evil deeds. **﴾As for him who gives and fears﴿** That is, who gives in charity and is mindful of Allāh in all his affairs. **﴾And believes in *Al-Husnā*﴿** That is, who believes in the Requital, in accordance with one's deeds - this was said by Qatādah. Khaseef said it means the reward of good deeds. Ibn 'Abbās (ﷺ), Mujāhid, Abū Ṣāliḥ and Zaid Ibn Aslām all said: **﴾And believes in *Al-Husnā*﴿** means: And believes in the Recompense. Abū 'Abdul-Rahmān and Aḍ-Ḍaḥḥāk said: And believes in the testimony: *Lā Ilaha Illallah* - none is worthy of worship except Allāh (ﷻ). It is also attributed to 'Ikrimah that he said: And believes in Allāh's Blessings which he receives. It is also reported that Zaid Ibn Aslām said: And believes in prayer, *Zakāh* and fasting; and in another narration attributed to Zaid, he added: ... and *Ṣadaqāt Al-Fiṭr*.[113] It is narrated on the authority of Ubayy Ibn Ka'b, that he asked the Messenger of Allāh (ﷺ) about *Al-Husnā*, and he replied: "It is in Paradise." (Narrated by Ibn Abū Ḥātim) **﴾We will make smooth for him the path of ease﴿** Ibn 'Abbās (ﷺ) said that the path of ease means the path of goodness, while Zaid Ibn Aslam said ease means Paradise. Some of the *Salaf* said it means: From the reward of the good deed is the good deed which follows it, and from the requital of the evil deed is the evil deed that follows it; that is, Allāh (ﷻ) makes it easier for the one who does good and likewise for the one who does evil. **﴾But he who is miserly﴿** That is, he who is miserly with his worldly wealth. **﴾And thinks himself self-sufficient﴿** 'Ikrimah says, on the authority of Ibn 'Abbās (ﷺ), that it means: He who is miserly with his money and thinks that he is not in need of his *Rabb*, the Almighty, the All-Powerful. This was reported by Ibn Abū Ḥātim. **﴾And denies *Al-Husnā*﴿** That is, disbelieves in the

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[113] ***Ṣadaqah Al-Fiṭr*: An obligatory charity given after sunset of the night of *Al-Fiṭr*.**

Recompense of the Hereafter. ﴾**We will make smooth for him the path of evil**﴿ This is like the Words of Allāh (ﷻ):

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (الانعام – الآية : ١١٠)

﴾**And We shall turn their hearts and their eyes away [from guidance] as they refused to believe therein for the first time and We shall leave them in their trespass to wander blindly**﴿ (Qur'ān 6: 110)

And there are many verses in the Qur'ān with this meaning, proving that Allāh (ﷻ), recompenses him who intends good with success, while whoever intends evil is abandoned and all this is in accordance with a preordained measure. There are also many Ḥadīth of the Prophet (ﷺ) which prove this. It is narrated on the authority of Ṭalḥa Ibn 'Abdullāh, the great-grandson of Abū Bakr As-Siddīq, who heard from his father ('Abdullāh), that he heard his father say: I said to the Messenger of Allāh (ﷺ): "Oh Messenger of Allāh (ﷺ)! Are we acting upon what has already been decided, or is the matter just beginning (i.e. still undecided)?" He replied: "Indeed, what has already been decided." Abū Bakr asked: "Then why should we act?" The Messenger of Allāh (ﷺ) answered: "Everyone will find it easy to do such deeds as will lead him to his destined abode." (Narrated by Aḥmad). It is reported on the authority of 'Alī Ibn Abū Ṭālib (ﷺ) that the Messenger of Allāh (ﷺ) said: "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." They said: "Oh Messenger of Allāh (ﷺ)! Shall we depend (on this)?" He replied: "No, carry on doing good deeds, for everyone will find easy (to do) such deeds as will lead him to his destined abode." Then he recited: ﴾**As for him who gives and fears, and believes in *Al-Husnā*, We will make smooth for him the path of ease**﴿ up to His Words: ﴾**We will make smooth for him the path of evil**﴿ (Narrated by Bukhārī) Ibn

Jarīr says that this verse: ﴾**As for him who gives and fears.**﴿ was revealed concerning Abū Bakr As-Siddīq, because he used to pay to emancipate the slaves who embraced Islām, including the elderly and the women, so much so that his father asked him why he did not emancipate strong, young men who could support him and protect him, but Abū Bakr replied that he wanted naught but the reward of Allāh (ﷻ). ﴾**And what will his wealth benefit him when he goes down?**﴿ Mujāhid said: "That is, if he dies. Abū Ṣāliḥ and Mālik said: If he goes down into the Fire."

﴿ إِنَّ عَلَيْنَا لَلْهُدَىٰ ۞ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۞ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ۞ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۞ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۞ وَسَيُجَنَّبُهَا الْأَتْقَى ۞ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۞ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ۞ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۞ وَلَسَوْفَ يَرْضَىٰ ﴾ (الليل – الآية : ١٢-٢١)

12. Truly, Ours it is to give guidance,
13. And truly, unto Us is the last and the first.
14. Therefore I have warned you of a blazing Fire;
15. None shall enter it save the most wretched,
16. Who denies and turns away.
17. And *Al-Muttaqūn* will be far removed from it.
18. He who spends his wealth for increase in self-purification,
19. And has in his mind no favour from anyone for which a reward is expected in return,
20. Except only the desire to seek the countenance of his *Rabb*, the All-High;
21. He surely will be pleased.

﴾**Truly, Ours it is to give guidance**﴿ According to Qatādah, this means: Truly, it is for Us to determine the permissible and the forbidden. Others said it means: Whoever follows the Path of

Allāh (ﷻ), will reach Him and His Reward. Ibn Jarīr was one of those who said this, and that it is like the Words of Him,:

﴿ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ ﴾ (النحل – الآية : ٩)

﴾And upon Allāh is the responsiblity to explain the Straight Path﴿ (Qur'ān 16: 9)

﴾And truly, unto Us is the last and the first﴿ That is, all belongs to Him and He is the Disposer of all affairs. **﴾Therefore I have warned you of a blazing Fire,﴿** Imām Aḥmad narrates, on the authority of Simāk Ibn Ḥarb[114] that he heard An-Nu'mān Ibn Bashīr delivering a sermon in which he said: I heard the Messenger of Allāh (ﷺ) deliver a sermon in which he said: "I have warned you of the Fire!" - (in such a voice) that even if a man had been in the market, he would have heard it from the place where I am standing now. Imām Aḥmad also narrates that the Messenger of Allāh (ﷺ) said: "Verily, the most lightly punished from amongst the people of the Hell-fire will have a burning ember on the sole of each foot which will cause his brain to boil." This was also narrated by Bukhārī and Muslim narrated something similar. **﴾None shall enter it save the most wretched﴿** That is, none shall be consumed by it on all sides except the most wicked, the most contemptible, as made clear by the following verse: **﴾Who denies and turns away﴿** That is, in his heart; and he turns away from those actions which might save him (by Allāh's Grace). It is narrated on the authority of Abū Ḥurairah (ﷺ) that the Messenger of Allāh (ﷺ) said: "None will enter the Fire except the wretched." They asked: "Who is the

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[114] Simak Ibn Ḥarb Ibn Aws Ibn Khālid Az-Zuhlī Al-Bakrī Al-Kūfī Abul Mugherah: According to Ibn Ḥajar, he was a truthful reporter of Ḥadīth. But his narrations from 'Ikrimah were said to be *muḍhṭarib*. He died in the year 23 A. H.

wretched, Oh Messenger of Allāh (ﷺ)?" He answered: "The one who disobeys (Allāh) and leaves no opportunity to disobey (Allāh)." (Narrated by Imām Aḥmad) It is also narrated from Abū Ḥurairah that the Messenger (ﷺ) said: "None shall enter the Fire except he who refuses." They said: "Who refuses, Oh Messenger of Allāh (ﷺ)?" He replied: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused." This was also narrated by Bukhārī. **﴾And *Al-Muttaqūn* will be far removed from it﴿** That is, Allāh (ﷻ) will pull away all the pious, God-fearing slaves, then He explains further in His Words: **﴾He who spends his wealth for increase in self-purification﴿** That is, spends from his wealth in obedience to his *Rabb* in order to purify his soul and his wealth and all that was granted to him by Allāh (ﷻ) in worldly affairs and matters of religion. **﴾And has in mind no favour from anyone for which a reward is expected in return﴿** That is, he does not spend from his wealth in charity in order to get some favour from anyone, he does it desiring only the reward of Allāh (ﷻ): **﴾Except only the desire to seek the Countenance of his *Rabb*, the Most High﴿** That is, striving only to achieve a vision of his *Rabb* in the abode of the Hereafter, in the gardens of Paradise. **﴾He surely will be pleased﴿** That is, he who answers the above description will be pleased with that which his *Rabb* rewards him. Several scholars have said that these verses were revealed with regard to Abū Bakr As-Siddīq (رضي الله عنه); indeed some scholars claim that there is no doubt that he is included in this description and is the most worthy of this community. While it is agreed that the verses are general, including anyone who fits the description in the verses; it is also accepted that Abū Bakr is the best of the Prophet's *Ummah*, and he had all of the above-mentioned attributes and all praiseworthy characteristics, for he was a sincere Believer, pious, generous and liberal with his wealth in obedience to his Protector and in support of the

Messenger of Allāh (ﷺ). How many dirhams and dinars did he spend, wanting only to meet his *Rabb*, the All-Generous and he did not need anything from any of his people, but his generosity and his virtuous conduct was shown to all of the tribes, particularly to the women and the old. In Bukhārī and Muslim it is narrated that the Messenger of Allāh (ﷺ) said:

"Whoever equipped two riding animals in the cause of Allāh (ﷻ), the Gate-keepers of Paradise will call to him, saying: "Oh slave of Allāh (ﷻ)! This is true wealth." Abū Bakr said: "Oh Messenger of Allāh (ﷺ)! The one who is called by them will not be in need of anything, then is there anyone who will be called by all of them?" The Messenger of Allāh (ﷺ) replied: "Yes, and I hope that you will be one of them." This is the end of the *tafsīr* of *Sūrat Al-Lail*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُورَةُ الضُّحَى

Sūrat Aḍ-Ḍuḥā

The Forenoon

Qur'ān: 93

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ وَلَلْآخِرَةُ
خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝ أَلَمْ يَجِدْكَ يَتِيمًا
فَآوَىٰ ۝ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝ فَأَمَّا
الْيَتِيمَ فَلَا تَقْهَرْ ۝ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾

(الضحى – الآية : ١-١١)

1. By the (*Ḍuḥā*) forenoon;
2. And by the night when it is still;
3. Your *Rabb* has neither forsaken you nor hated you.
4. And indeed the Hereafter is better for you than the present.
5. And verily, your *Rabb* will give you so that you will be well-pleased.

6. Did He not find you an orphan and gave you a refuge?
7. And He found you unaware and guided you?
8. And He found you poor and made you rich?
9. Therefore treat not the orphan with oppression,
10. And repulse not the beggar;
11. And proclaim the Grace of your *Rabb*.

It has been said by some that when one recites this Qur'ān and those following it, he should say: "*Allahu Akbar*!" (Allāh is All-Greater!) at the end of it; and while the narration used to support this is weak, it is narrated that Ash-Shaf'i heard a person doing so and said to him: "Well done! You have performed an authentic *Sunnah*." So, Allāh (ﷻ), knows best. Scholars of Qur'ānic recitation have differed as to how one should do this; some said one should simply say: "*Allahu Akbar*!" while others said that it is better to say: "*Allahu Akbar, Lā Ilaha Illa Allāh Wallahu Akbar*!" (i.e. Allāh is All-Greater! None is worthy of worship except Allāh (ﷻ) and Allāh is All-Greater!) Scholars also differed as to when one should begin this: At the conclusion of *Sūrat Al-Lail*, or *Sūrat Aḍ-Ḍuḥā*? It was said concerning this *takbīr* that when the Revelation to the Messenger of Allāh (ﷺ) ceased for some time, (causing him anxiety) that the angel came to him and revealed: **﴾By the forenoon; and by the night when it is still﴿**... to the end of the Qur'ān, and he said: "*Allahu Akbar*!" However, nothing has been narrated in this connection, authentic or otherwise, and Allāh (ﷻ) knows best. It is narrated from Al-Aswad Ibn Qais that he heard Jundub saying: "The Messenger of Allāh (ﷺ) was grieved (for Revelation had ceased temporarily) and he did not stand in prayer for a night or two, and a woman came and said to him: "O Muhammad! I see that your devil has left you." So Allāh (ﷻ) revealed: ﴾By the forenoon; and by the night when it is still; your *Rabb* has neither forsaken you nor hated you﴿. (Narrated by Bukhārī and Muslim). Another

narration by Ibn Abū Ḥātim makes it clear that the reason for the Prophet's not standing in prayer for one or two nights was due to an injury sustained to his finger caused by someone throwing a stone at him. It was said that the woman who said this was Umm Jamīl, the wife of Abū Lahab. Al-'Awfī reports on the authority of Ibn 'Abbās (ﷺ): When the Qur'ān was revealed to the Messenger of Allāh (ﷺ), Jibrīl (Gabrael) (ﷺ) was late by a few days (on one occasion) and the Messenger of Allāh (ﷺ) was affected by this, at which the pagans said: "His *Rabb* has left him and hated him." So Allāh (ﷻ) revealed: **﴾Your *Rabb* has neither forsaken you nor hated you﴿**. Allāh (ﷻ) swears by the forenoon and the glorious light it emits and: **﴾By the night when it is still﴿** That is, become calm and darkened, pitch-black. This was said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Zaid and others; and this is a clear proof of Allāh's ability to create what He wills, as in His Words (ﷻ):

﴿ فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾ (الانعام – الآية : ٩٦)

﴾Cleaver of the daybreak, He has appointed the night for resting and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing﴿ (Qur'ān 6: 96)

﴾Your *Rabb* has neither forsaken you﴿ He has not abandoned you (He is still with you in His Knowledge, His Seeing, His Hearing, His Mercy, Love and Protection). **﴾Nor hated you﴿** That is, Allāh (ﷻ) does not hate you, O Muhammad, nor abhor you or despise you. **﴾And indeed the Hereafter is better for you than the present﴿** The abode of the Hereafter is superior, more desirable for you than the abode of this world; because of this the Messenger of Allāh (ﷺ) was the most abstemious, the most

frugal in this world and its affairs and the greatest of men in rejecting its delights and pleasures, as is well known to those who have studied his biography. It is narrated on the authority of Ibn Mas'ūd (ﷺ) that the Messenger of Allāh (ﷺ) laid down on his mattress to sleep and it left marks on his side (due to its thinness). When he awoke, it was said to him: "Will you not permit us to make for you something soft to place on your mattress?" He replied: "I have nothing to do with this world; the like of me and this world is like a rider resting in the shade of a tree, then he passes on and leaves it." (Narrated by Aḥmad, Ibn Majāh and At-Tirmizī who said it is authentic). **﴾And verily, your *Rabb* will give you so that you will be well-pleased﴿** That is, in the abode of the Hereafter, so that he will be pleased with his community and that which has been prepared for him from (His) Generosity, Magnanimity and Munificence, such as the river of *Kawthar*, whose banks are made from pearls and coral and whose clay is musk, whose scent is pungent as will be mentioned *Insha Allāh* (in the *tafsīr* of *Sūrat Al-Kawthar*). Imām Abū 'Amr Al-Awza'ī[115] narrates, on the authority of Ibn 'Abbās (ﷺ), that the Messenger of Allāh (ﷺ) was shown that with which his community will be blessed after him: Treasure upon treasure, and he became pleased at which the Qur'ān **﴾And verily, your *Rabb* will give you so that you will be well-pleased﴿** was revealed: Allāh (ﷻ) has given him a million palaces in Paradise, each one of them filled with wives, servants etc. All the men in this *Sanad* are reliable, but it appears to be *Mawqūf*, reaching only to Ibn 'Abbās. It is narrated from Ibn 'Abbās (ﷺ) that part

[115]'Abdul-Rahmān Ibn 'Amr Ibn Abū 'Amr Abū 'Amr Al-Awza'ī: The celebrated scholar of *fiqh*, according to Ibn Ḥajar he was trustworthy and honourable; he died in the year 57 A. H.

of the treasure that Muhammad will receive is that none of his family (from amongst the Muslims) will enter the Hell-fire. This was also narrated by Ibn Jarīr and Ibn Abū Ḥātim. Al-Ḥasan said it means the Prophet's intercession; Abū Ja'far Al-Bāqir[116] said likewise. It is reported that the Messenger of Allāh (ﷺ) said: "We are *Ahl Al-Bait*,[117] Allāh (ﷻ) has chosen for us the Hereafter in preference to this world: **﴾And verily, your *Rabb* will give you so that you will be well-pleased﴿**." (Narrated by Ibn Abū Shaibah) Then Allāh (ﷻ), enumerates His blessings upon His Slave and Messenger Muhammad (ﷺ): **﴾Did He not find you an orphan and gave you refuge?﴿** That is, because his father died before he was born although it was said that he died after the Prophet (ﷺ) was born.[118] Then his mother, Āminah Bint Wahb died when he was only six years old, after which he was under the guardianship of his grandfather, 'Abdul Muṭṭalib, until he also died, at which time the Prophet (ﷺ) was aged eight years. Then his uncle, Abū Ṭālib took responsibility for him and he continued to protect him, to assist him, to honour him, restraining his people from harming him after Allāh (ﷻ) commissioned him as a Prophet and Messenger when he was aged forty years. Throughout this, Abū Ṭālib remained an adherent of the religion of his people, worshipping idols. All of this took place by the Divine Decree of Allāh (ﷻ), as He had ordained it. When his uncle, Abū Ṭālib died, before the *Hijrah*[119]

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[116]Muhammad Ibn Al-Ḥusain Ibn 'Alī Ibn Abū Ṭālib Abu Ja'far Al-Bāqir: According to Ibn Ḥajar, he was reliable and pious.

[117]*Ahl Al-Bait*: Members of the Prophet's family.

[118]The word used in Arabic for "it was said" is *qeela*, which is a form usually used by scholars of Ḥadīth to indicate weakness.

[119]*Hijrah*: The migration of the Muslims from Makkah where they had endured persecution, to the sanctuary of Madīnah.

began, the ignorant, foolish people from Quraish began to increase their oppression and persecution of him and so Allāh (ﷻ) ordained for him the *Hijrah* to Madīnah, to the people of the *Anṣār* from Al-Aws and Al-Khazraj tribes, where His *Sunnah* was implemented in full and they gave him shelter and protected him and fought by his side - may Allāh (ﷻ) be pleased with them all. All of this is included in Allāh's Protection, Care and Providence. **﴾And He found you unaware and guided you﴿** This is like the Words of Him (ﷻ),:

﴿ وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلاَ الإِيمَانُ وَلَكِن جَعَلْنَاهُ نُوراً نَّهْدِي بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا ﴾

(الشورى – الآية : ٥٢)

﴾Likewise, We revealed to you a Spirit by Our Command; you did not know aught of the Book nor of Iman [faith], But We made it a Light and Guidance for whomsoever We will from amongst Our slaves we will.﴿ (Qur'ān 42:52).

Some said that what is meant by the word **﴾unaware﴿** is: lost - that it refers to the Messenger of Allāh (ﷺ) being lost in the mountains of Makkah when he was a child. (Narrated by Al-Baghawī). It was also said that he and his uncle, Abū Ṭālib got lost on the road to Ash-Shām when he was riding a she-camel at night, and that *Iblīs* (Satan) came and led the camel astray, then Jibrīl came and blew Iblīs with such a strong breath that he was blown to Abyssinia, then he guided the camel back to the right road. (Narrated by Al-Baghawī) **﴾And He found you poor and made you rich﴿** That is, He found you in poverty and made you richer than any other man and gave you the reward of the patient, poor man and the thankful, wealthy man. Qatādah said, concerning the verses: **﴾Did He not find you an orphan and gave**

you a refuge? And He found you unaware and guided you? And He found you poor and made you rich?) These verses refer to his life prior to the start of the Revelation. Ibn Jarīr and Ibn Abū Ḥātim narrated this. It is narrated from Abū Ḥurairah (ﷺ) that the Messenger of Allāh (ﷺ) said: "Wealth is not (measured by) worldly goods, but wealth is wealth of the soul." (Narrated by Bukhārī and Muslim). Muslim also narrates that Allāh's Messenger (ﷺ) said: "The one who embraces Islām and he is content with the provision given to him by Allāh (ﷻ) will be successful." **(Therefore treat not the orphan with oppression)** That is, just as you were an orphan and Allāh (ﷻ) gave you refuge, (do likewise) and do not oppress the orphan (i.e. do not humiliate or scold him, but instead be kind and generous). Qatādah said: Be to the orphan like the generous father. **(And repulse not the beggar)** That is, just as you were lost and He guided you, then do not refuse the seeker of knowledge, who wishes only to be guided. Ibn Is-hāq said: Do not be an oppressor, nor arrogant, nor shameless in speech, nor uncivil with the weakest of Allāh's slaves. Qatādah said: Be compassionate in your response to the poor and the indigent. **(And proclaim the Grace of your *Rabb*)** That is, remembering how you also were poor and needy until Allāh blessed you with provision, tell people about the Blessings of Allāh (ﷻ). The Messenger of Allāh (ﷺ) used to say in supplication to Allāh (ﷻ): "And make us grateful for Your Blessings and make us praise You for that, and accept it and complete it (Your Blessing) upon us." Ibn Jareer reports, on the authority of Abū Naḍrah, that the Muslims considered part of the gratitude for Allāh's Blessings was to tell people about it. 'Abdullāh Ibn Al-Imām Aḥmad narrates, on the authority of An-Nu'mān Ibn Bashīr that the Messenger of Allāh (ﷺ) ascended the pulpit and said: "Whoever does not thank the few does not thank the majority; and whoever does not thank the people does not

thank Allāh (ﷻ); and to speak about the Blessings of Allāh (ﷻ) is to give thanks and not to do so is an act of disbelief; and the *Ummah* (Community) is a mercy and division is suffering." The Isnad of this Ḥadīth is weak; however, Abū Dāwūd and At-Tirmizī narrated, on the authority of Abū Ḥurairah, that the Messenger of Allāh (ﷺ) said: "He who does not thank the people does not thank Allāh." - According to At-Tirmizī, this is an authentic narration. Mujāhid says that the Grace of Allāh (ﷻ) refers to the Prophethood, while another narration attributed to him says it means the Qur'ān. Ibn Is-hāq says it means: That which came to you, (O Muhammad!) from Allāh's Blessings and Generosity, such as the Prophethood, so speak about it and call the people (to Islām) by it. So the Messenger of Allāh (ﷺ) started to speak in secret about the Blessings of Allāh (ﷻ) of Prophethood upon him to those whose hearts were able to accept it from amongst his family and friends, then it was incumbent upon him to pray so he prayed. This is the end of the *tafsīr* of *Sūrat Aḍ-Ḍuḥā*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُـــوْرَةُ الإنْشِــــرَاح

Surat Al-Inshirāḥ

The Opening Forth

Qur'ān: 94

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ أَلَمْ نَشْرَحْ لَكَ صَـــدْرَكَ ۞ وَوَضَعْنَا عَنـــكَ وِزْرَكَ ۞ الَّـــذِي أَنقَـــضَ
ظَهْرَكَ ۞ وَرَفَعْنَـــا لَكَ ذِكْرَكَ ۞ فَإِنَّ مَعَ الْعُسْرِ يُسْراً ۞ إِنَّ مَعَ الْعُسْـــــرِ
يُسْراً ۞ فَإِذَا فَرَغْتَ فَانصَبْ ۞ وَإِلَى رَبِّكَ فَارْغَبْ ﴾ (النشرح – الآية : ١-٨)

1. Have We not opened your breast for you?
2. And removed from you your burden,
3. Which weighed down your back?
4. And raised high your fame?
5. So verily, with the hardship there is relief.
6. Verily, with the hardship is relief.
7. So when you have finished, then stand up.
8. And to your *Rabb* turn your invocations.

﴾Have We not opened your breast for you?﴿ That is, have We not opened your heart and enlightened it, expanded it, made it magnanimous, patient and forebearing, as in the words of Allāh (ﷻ):

﴿ فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلَامِ ﴾ (الانعام – الآية : ١٢٥)

﴾And whomsoever Allāh wills to guide, He opens his breast to Islām﴿ (Qur'ān 6: 125)

And just as Allāh (ﷻ) opened his breast, He made His Law accommodating, abounding (in justice), easy (to follow), with neither constriction nor heavy burden in it, nor difficulty. It was also said that what was meant by the Words of Him (ﷻ): **﴾Have We not opened your breast for you?﴿** was that his heart was opened up on the night of the Isrā'[120] as narrated by Mālik Ibn Sa'sa'h:[121] that the Prophet (ﷺ), said: "While I was at home in a state between sleep and wakefulness (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with *Zamzam* water and (my heart) was filled with wisdom and belief." (Narrated by Bukhārī) This was also narrated by At-Tirmizī. It may be that this is the correct interpretation of the verse, but it does not negate the first explanation, i.e. that the opening referred to is a figurative one also, and Allāh (ﷻ) knows best. It is narrated on the authority of Ubayy Ibn Ka'b that Abū Ḥurairah (رضي الله عنه), went to the Messenger

[120] *Isrā'*: The Prophet's nocturnal journey to Al-Masjid Al-Aqsa (the Farthest Mosque) in Jerusalem from *Al-Masjid Al-Haraam* in Makkah and the *Mi'raj* (his journey to the Seven Heavens).

[121] Mālik Ibn Sa'sa'h Al-Anṣārī Al-Māzinī: A Companion; Anas narrated the Ḥadīth of the Prophet's *M'iraj*. It is believed that he lived to a very old age. Bukhari, Muslim, At-Tirmizī and others narrate on his authority.

of Allāh (ﷺ) with the intention of asking him about things which no one had asked him before, and so when he said to him: "O Messenger of Allāh (ﷺ)! What is the first thing you saw in connection with the Prophethood?" The Messenger of Allāh (ﷺ) sat up straight and said: "You have asked, O Abū Ḥurairah! I was a boy of ten years old or so, in the desert, when I heard someone speaking above me, and when I looked, there were two men, one saying to the other: "Is this he?" Then they came towards me, and I had never seen the like of their faces before... wearing clothes the like of which I had never seen before; then they came towards me, walking until each of them took a hold of part of me and I could not feel their touch. Then one of them said to his companion: "Lie him down!" So they did so carefully, without hurting me, then one of them said to his companion: "Open his chest!" So one of them descended towards my chest and opened it - as far as I could see, without any bleeding and without any pain - and he said: "Remove the malice and envy." So he removed something shaped like a small clot and threw it away, then he said: "Insert the compassion and mercy." And the thing which he took out (to place in my chest) was like silver, then he shook the big toe of my right foot and said: "Return in peace." So I returned, exceeding in kindness to the young and mercy to the old. (Narrated by 'Abdullāh Ibn Al-Imām Aḥmad) **❬And removed from you your burden❭** This is like His Words (ﷻ):

﴿ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ ﴾ (الفتح – الآية : ٢)

❬That Allāh may forgive you your sins of the past and the future❭ (Qur'ān 48: 2)

❬Which weighed down your back?❭ Several of the *Salaf* said that this is the meaning of the verse. **❬And raised high your**

fame?⟫ Mujāhid said that the verse means that Allāh (ﷻ) has elevated the mention of the Messenger of Allāh (ﷺ), as in one's saying: "*Ashhadu Allā Ilaha Illallah wa Ashhadu Anna Muhammadan-Rasulullah.*" (I testify that none is worthy of worship except Allāh (ﷻ) and I testify that Muhammad is the Messenger of Allāh (ﷺ). According to Qatādah, it means that Allāh (ﷻ) has exalted the mention of the Prophet (ﷺ) in this world and in the Hereafter, for there is not a *khatīb*,[122] nor one who pronounces the Muslim Testimony nor a person who prays but that he swears that none is worthy of worship except Allāh and Muhammad is the Messenger of Allāh (ﷺ).

"It is reported from Ibn 'Abbās that the Messenger of Allāh (ﷺ) said: "I asked my *Rabb* a question which I wish I had never asked; I said: "Before me were Prophets who were given control of the wind and some who gave life to the dead (by Allāh's will)." He (ﷻ), said: "O Muhammad! Did I not find you an orphan and gave you a refuge? Did I not raise high your fame?" I said: "Most certainly you did, Oh my *Rabb*!" (Narrated by Ibn Abū Ḥātim)

⟪So verily, with the hardship there is relief, verily, with the hardship there is relief⟫ Allāh (ﷻ), informs us that after every hardship there is ease and relief and then reinforces this by repeating it. It is related on the authority of Anas Ibn Mālik (ؓ) that the Messenger of Allāh (ﷺ) was sitting opposite a rock and he said: "Were hardship to come and enter this rock, surely ease would come and enter upon it and remove the hardship." Then Allāh (ﷻ) revealed: **⟪So verily, with the hardship there is relief, verily, with the hardship there is relief⟫**. (Narrated by Ibn Abi Ḥātim) However, this narration contains in its *sanad* one 'Ā'iz Ibn Shuraih, who is described by at least one scholar as

[122] *Khaṭīb*: One who delivers the Friday *khuṭbah* or sermon.

weak, although it is also narrated from Ibn Mas'ūd (ﷺ) in a *Mawqūf* form. It is reported on the authority of Al-Ḥasan that Allāh's Messenger (ﷺ) came out one day looking very happy, smiling and laughing and saying: "One hardship will not overcome two reliefs, one hardship will not overcome two reliefs: **﴾So verily, with the hardship there is relief, verily, with the hardship there is relief﴿**." (Narrated by Ibn Jarīr Aṭ-Ṭabārī) Something similar was also narrated from Qatādah. The meaning of this is that the hardship mentioned twice in the two verses is only one, while the relief is two.[123] It is reported on the authority of Abū Ḥurairah, that the Messenger of Allāh (ﷺ) said: "Relief is sent down in due proportion to the burden of suffering, and patience descends in due proportion to the amount of afflictions." (Narrated by Al-Ḥasan Ibn Sufyān) **﴾So when you have finished, then stand up. And to your *Rabb* turn your invocations﴿** That is, when you have finished attending to the affairs of this world, completely cut yourself off from them, then stand in worship with zeal and ardour, but without haste, devoting to Allāh (ﷻ) exclusively your intention and your desire. It is narrated that the Prophet (ﷺ) said: "There is no prayer when the food is served (until after it has been eaten), nor when the *akhbathān*[124] are pressing him (i.e. the worshipper)." (Narrated by Bukhārī and Muslim) Mujāhid says, concerning this verse: When you have finished attending to the affairs of this world, then stand in prayer and turn to your *Rabb*. Another narration attributed to Mujāhid says: If you stand in

[123] This is because the hardship is expressed in Arabic as the definite article: *al-'usr*, indicating the singular, while relief is expressed as the indefinite article: *yusr*, indicating plurality.

[124] The *akhbathaan*: The two most foul things - excrement and urine. That is, one should not pray when he feels the desire to urinate or defecate, until after he has relieved himself, because in this state one cannot concentrate on one's prayers and devote them sincerely to Allāh (ﷻ), as is incumbent upon us.

prayer, then turn to your *Rabb* for your needs. According to Ibn Mas'ūd (ﷺ), it means: when you have completed the obligatory prayers, stand in prayer at night. Ibn 'Ayyadh is reported to have said the same thing. It is also attributed to Ibn Mas'ūd that he said: "**﴾So when you have finished, then stand up. And to your *Rabb* turn your invocations﴿** - That is, when you have finished praying, and are sitting. 'Alī Ibn Abū Ṭalḥah reports on the authority of Ibn 'Abbās (ﷺ): [125] "**﴾So when you have finished, then stand up﴿** - That is, in supplication." Zaid Ibn Aslam and Aḍ-Ḍaḥḥāk said: So when you have finished fighting *Jihād*, then stand up in worship of Allāh (ﷻ). **﴾And to your *Rabb* turn﴿** According to Ath-Thawrī, it means: Make your intention and your desire purely for Allāh (ﷻ),. This is the end of the *tafsīr* of *Sūrat Al-Inshiārh*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[125] See footnote no. 55.

سُــورَةُ التِّيــن

Sūrat At-Tīn

The Fig

Qur'ān: 95

In the Name of Allāh, the All-Compassionate All-Merciful

﴿ وَالتِّينِ وَالزَّيْتُونِ ۞ وَطُورِ سِينِينَ ۞ وَهَــذَا الْبَلَدِ الأَمِينِ ۞ لَقَدْ خَلَقْنَــا
الإِنسَانَ فِيَ أَحْسَنِ تَقْوِيمٍ ۞ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۞ إِلاَّ الَّذِينَ آمَنُــواْ
وَعَمِلُواْ الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۞ فَمَا يُكَذِّبُكَ بَعْدُ بِــالدِّينِ ۞
أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴾ (التين – الآية : ١-٨)

1. By the fig and the olive,
2. By Mount Sinai,
3. And by this city of security,
4. Verily, We created man of the best stature,
5. Then We reduced him to the lowest of the low,
6. Save those who believe and do righteous deeds, then they shall have a reward without end.
7. Then what causes you to deny the recompense?
8. Is not Allāh the Best of judges?

﴾By the fig﴿ Mālik has narrated from Al-Barā' Ibn 'Āzib that the Messenger of Allāh (ﷺ), used to read *Sūrat At-Tīn* in one

rak'āh (unit) of his prayer when he was travelling and he added: "I have never heard anyone recite it in a better voice." This has been mentioned by all the major narrators of Ḥadīth. Scholars have differed as to what is intended by the mention of the fig: It was said that it represents the Mosque of Damascus, or the city of Damascus itself, or the mountain that is near to it. Al-Qurṭubī said that it is the Mosque of the people of The Cave.[126] Al-'Awfī said, on the authority of Ibn 'Abbās that it means the Mosque of Nūh (Noah) (ﷺ) on the Mountain of Al-Judī. Mujāhid said it simply means the fig. ﴾**and the olive**﴿ Ka'b Al-Aḥbar, Qatādah, Ibn Zaid and others said it refers to the Mosque of Jerusalem. Mujāhid and 'Ikrimah said it simply means the olive. ﴾**By Mount Sinai**﴿ Ka'b Al-Aḥbar and others said that it is the mountain where Allāh (ﷻ), spoke to Mūsā (ﷺ). ﴾**And by this city of security**﴿ According to Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan and others, it means Makkah and there is no difference of opinion in this. Some scholars said that Allāh (ﷻ) sent a Prophet (ﷺ) to the people in each of these three places with a Message for mankind, all of them resolute, bearing a Law, or Code of Life; the first being Jerusalem (the fig and the olive) to which Allāh (ﷻ) sent Īsā the son of Maryam; the second place is Mount Sinai where Allāh spoke to Musa the son of 'Imrān; the third is Makkah, the city of security. Whoever enters it is protected and to it Allāh (ﷻ) sent Muhammad (ﷺ). It was said that these three places were mentioned at the end of the Taurah. It is this upon which Allāh (ﷻ) swears - ﴾**that He created man in the best form, straight, with perfectly formed limbs.**﴿ That is, in the Fire, and that is because he did not obey Allāh (ﷻ), nor follow the Prophets Some said: it means: Then We reduced him to a despicable age (i.e. old age) - This was attributed to Ibn 'Abbās

[126] See *Sūrat Al-Kahf.*

and 'Ikrimah, however this is not correct and it is like the Words of Allāh (ﷻ):

﴿ وَالْعَصْرِ ۞ إِنَّ الإِنسَانَ لَفِي خُسْرٍ ۞ إِلاَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ وَتَوَاصَوْاْ بِالْحَقِّ وَتَوَاصَوْاْ بِالصَّبْرِ ﴾ (العصر – الآية : ١-٣)

﴾By time! Verily, man is in loss, except those who believe and do righteous good deeds and recommend one another to the truth﴿ (Qur'ān 103: 1-3)

﴾Then they shall have a reward without end﴿ Means that he will have an abode in Paradise, the duration of which will be forever. **﴾Then what causes you to deny﴿** That is, Oh son of Ādam! Why do you deny **﴾the Recompense﴿**? **﴾The Recompense﴿** That is, the repayment which is promised; why do you deny it, when you know Who was responsible for creating you in the first place and that He is capable therefore of creating you once again (after death), so what ails you that you reject (the truth) when you know all this? It is reported on the authority of Mansūr that he said to Mujāhid: "**﴾Then what causes you to deny the Recompense?"﴿** - Does it mean the Prophet?" Mujāhid replied: "Allāh (ﷻ) forbid! What is meant is mankind." 'Ikrimah and others agreed with this. **﴾Is not Allāh the Best of judges?﴿** That is, is He not the Best of judges Who does not oppress nor does injustice to anyone? And from His Justice is that He will begin the Resurrection and He will right the wrongs of the oppressed. We have already mentioned the narration on the authority of Abū Hurairah that the Messenger of Allāh (ﷺ) said: "If any of you recited **﴾By the fig and the olive﴿** - until he reached the verse **﴾Is not Allāh the Best of judges?﴿**, he should say: "Certainly, and I am one of those who testify to this." This is the end of the *tafsīr* of *Sūrat At-Tīn*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سُــورَةُ الْعَلَــق

Sūrat Al-'Alaq

The Clot

Qur'ān: 96

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ اقْــرَأْ بِاسْمِ رَبِّكَ الَّــذِي خَلَقَ ۞ خَلَقَ الإِنسَــانَ مِنْ عَلَــقٍ ۞ اقْــرَأْ وَرَبُّكَ الأَكْــرَمُ ۞ الَّذِى عَلَّمَ بِالْقَلَــمِ ۞ عَلَّــمَ الإِنسَانَ مَا لَــمْ يَعْلَــمْ﴾

(العلق — الآية : ١-٥)

1. Read! In the Name of your *Rabb* Who has created,
2. Has created man from a clot.
3. Read! And your *Rabb* is the All-Generous,
4. Who has taught by the pen,
5. Has taught man that which he knew not.

It is reported on the authority of 'Ā'ishah that she said: The beginning of Revelation to the Messenger of Allāh (ﷺ), was that he began to have true visions in his sleep and he never had a vision except that it realized like the rising of the sun at daybreak. Then there awoke in him a desire to be alone and so he used to go to a cave to meditate, devoting himself to the worship of Allāh (ﷻ), especially at night, taking provisions with him that he might remain there for some time. Then he would return to his wife, Khadīja and take fresh supplies of food and then return once more to the cave, which was called Ḥirā`. Then suddenly, the Revelation began to come to him while he was in the cave of Ḥirā`: The angel came to him and said: "Read!" The

Messenger of Allāh (ﷺ) replied: "I do not read." Then the angel seized him until he felt he was at the limit of his endurance, then he released him and said again: "Read!" The Prophet (ﷺ) answered: "I do not read." Then the angel seized him again until he felt he was at the limit of his endurance then he released him and said again: "Read! In the Name of your *Rabb* Who created..." - up to the words: "... has taught man that which he knew not." Then the Messenger (ﷺ), shivering because of what had happened to him left the cave and ran home, saying to his wife, Khadīja: "Cover me! Cover me!" So she covered him until he calmed down, then he said: "O Khadīja! What ails me?" Then he told her what had happened to him and said: "I was afraid for myself." She replied: "No, be of good cheer, for by Allāh (ﷻ)! He will never dishonour you; you maintain family ties, you are truthful in speech, you are tolerant and forebearing, you are hospitable to your guests and you assist those who have been afflicted by calamity." Then she took him to Waraqah Ibn Nawfal Ibn Asad Ibn 'Abdul 'Uzzah, who was her cousin; he had embraced Christianity during the days of ignorance and he was one of those who could write in Hebrew and he had written on Biblical matters in that language as Allāh (ﷻ) willed. He was a man advanced in years and he had become blind. Khadīja said to him: "O son of my uncle! Listen to what the son of your brother has to say." Waraqah then asked the Prophet (ﷺ) what he had seen and the Messenger of Allāh (ﷺ) told him what had happened. Waraqah replied: "This was the angel who descended to Mūsā (عليه السلام). I wish that I were a young man; I wish that I would still be living when your people cast you out." The Messenger of Allāh (ﷺ) said: "Will they expel me then?" Waraqah answered: "Yes. There has not come a Messenger except that he has been opposed and if I was but present on the day (when you are called to Prophethood) I would surely support you strongly." Soon after this Waraqah died and the Revelation did not continue for some time, and the Messenger of Allāh

(ﷺ) became saddened. He would go out to the mountains and climb to the top, but whenever he approached the summit, the angel Jibrīl (عليه السلام) came to him and said: "O Muhammad! Verily, you are the Messenger of Allāh (ﷺ)." He would become calm when he heard this and he would return to his home, placated. Still the Revelation did not recommence and so he would climb a mountain and Jibrīl (عليه السلام) would appear to him again and tell him the same thing." (Narrated by Aḥmad). This has all been authentically narrated by Bukhārī and Muslim. These verses were the first Revelation that came to the Prophet (ﷺ) and they are the beginning of the Mercy which Allāh (ﷻ) sent to His slaves and the first Blessing which He (ﷻ) sent to them. In them Allāh (ﷻ) draws our attention to the beginning of the creation of mankind, which starts with a clot of blood; and from His Great Generosity He has taught man that which he knew not. He has honoured him and favoured him with knowledge and it is the measure by which He has preferred the father of mankind, Ādam (عليه السلام) over the rest of creation, including the angels. That knowledge may be in the minds of men, on their tongues, or in that which they write, whether it be intellectual, literary or any written material. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allāh (ﷻ) says: **﴿Read! And Your *Rabb* is the All-Generous, Who has taught by the pen, has taught man that which he knew not﴾.**

﴿ كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَىَ ۞ أَن رَّآهُ اسْتَغْنَىَ ۞ إِنَّ إِلَىَ رَبِّكَ الرُّجْعَىَ ۞
أَرَأَيْتَ الَّذِي يَنْهَىَ ۞ عَبْداً إِذَا صَلَّىَ ۞ أَرَأَيْتَ إِن كَانَ عَلَىَ الْهُدَىَ ۞ أَوْ
أَمَرَ بِالتَّقْوَىَ ۞ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىَ ۞ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىَ ۞ كَلاَّ
لَئِن لَّمْ يَنتَهِ لَنَسْفَعاً بِالنَّاصِيَةِ ۞ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۞ فَلْيَدْعُ نَادِيَهُ ۞
سَنَدْعُو الزَّبَانِيَةَ ۞ كَلاَّ لاَ تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ﴾ (العلق – الآية : ٦-١٩)

6. No! Verily, man does transgress all bounds.
7. Because he considers himself self-sufficient.
8. Surely, unto your *Rabb* is the return.
9. Have you seen him who prevents,
10. A slave when he prays?
11. Do you see if he is rightly-guided?
12. Or enjoins piety?
13. Do you see if he rejects and turns away?
14. Does he not know that Allāh sees?
15. No! If he ceases not, We shall catch him by the forelock,
16. A lying, sinful forelock!
17. Then let him call upon his council,
18. We shall call the *Zabāniyah*.
19. No! Do not obey him. Fall prostrate and draw near to Allāh!

Allāh (ﷻ), informs us about mankind, how he behaves when he is filled with pride and happiness with his recklessness, insolence and tyranny, because he considers himself to be above any need of help or guidance, especially if he is wealthy. Then Allāh (ﷻ) threatens, warns and assures him (of His Retribution) saying: **﴾Surely, unto your *Rabb* is the return﴿** That is, we will all return to Allāh (ﷻ), where we will face the reckoning concerning our wealth: How we acquired it and on what we spent it. 'Aoun relates that 'Abdullāh said: "There are two greedy persons who are never satisfied: The possessor of knowledge and the possessor of this world (i.e. its goods), but they are in no wise equal; as for the possessor of knowledge, Allāh's Pleasure upon him is increased. As for the possessor of this world, he continues his transgressions." Then 'Abdullāh recited: "**﴾No! Verily, man does transgress all bounds, because he considers himself self-sufficient﴿**," then he said:

﴿ وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّـــهَ ﴾

(فاطر – الآية : ٢٨)

﴾Only those with knowledge from amongst His slaves fear Allāh﴿ (Qur'ān 35:28)

(Narrated by Ibn Abū Ḥātim) This was also narrated in a *Marfū'* form, on the authority of Anas Ibn Mālik: "There are two greedy persons who are never satisfied: He who searches for knowledge and he who searches for (gain in) this world." (Narrated by Al-Baihaqī) **﴾Have you seen him who prevents a slave when he prays?﴿** This verse was revealed concerning Abū Jahl – may Allāh (ﷻ) curse him![127] He used to threaten the Prophet (ﷺ) not to pray near the Sacred House (the Ka'bah) and so Allāh (ﷻ) admonished him, first with that which is better, saying: **﴾Do you see if he is rightly guided?﴿** That is, what do you think if he whom you forbid from prayer was following the Straight Path? **﴾Or enjoins piety?﴿** - by his actions and by his words, and yet you hurt him and threaten him because he prays. **﴾Does he not know that Allāh sees?﴿** That is, does not the preventer (Abū Jahl) of him who is rightly-guided Muhammad (ﷺ) realize that Allāh (ﷻ) is Aware of what he does, that He sees him and hears his words and that He will chastise him because of what he does, with the most condign of punishments. Then Allāh (ﷻ) says, promising and threatening: **﴾No! If he ceases not﴿** That is, if he does not desist from his obstinate rejection, **﴾We shall catch him by the fore- lock﴿** That is, We shall disgrace him on the Day of Resurrection. **﴾A lying, sinful forelock﴿** That is, the forelock of Abū Jahl, who is untruthful in speech and sinful in deed. **﴾Then let him call upon his council﴿** That is, his tribe, his family - let him call upon them for help. **﴾We shall call upon the *Zabāniyah*﴿** The *Zabāniyah* are the Angels of Punishment - then he will see who shall prevail: his helpers, or Ours. It is narrated on the authority of Ibn 'Abbās that Abū

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[127] Abū Jahl: The uncle of the Prophet (ﷺ) and an inveterate enemy of Islām.

Jahl said: "If I see Muhammad praying near the Ka'bah, I will tread on his neck." When the Messenger of Allāh (ﷺ) heard this, he said: "If he does so, the angels will seize him." (Narrated by Bukhārī) Something similar has been narrated by At-Tirmizī, An-Nasā'ī and Ibn Jarīr, amongst others. Imām Aḥmad narrates, on the authority of Ibn 'Abbās, that Abū Jahl said: "If I see Muhammad praying near the Ka'bah, I will tread upon his neck." The Messenger of Allāh (ﷺ) said: "If he does so, the angels will seize him, without doubt; and even though the Jews might wish for death, if it came to them, they would see their places in the Hell-fire and if those who curse the Messenger of Allāh (ﷺ) were to return to their homes (from the place where they were cursing the Prophet (ﷺ), they would find neither their wealth nor their families." **﴾No! Do not obey him﴿** That is, O Muhammad! Do not obey him when he forbids you to continue in your worship and to increase it, and pray wherever you wish and care not for him, for Allāh (ﷻ) is protecting you and helping you, and He will preserve you (from harm) from the people. **﴾Fall prostrate and draw near to Allāh﴿** It is narrated on the authority of Abū Hurairah (رضي الله عنه) that the Messenger of Allāh (ﷺ) used to prostrate when he read:

﴿ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴾ (الانشقاق – الآية : ٢١)

﴾And when the Qur'ān is recited to them, they fall not prostrate﴿ (Qur'ān 84: 21) And:

﴾Fall prostrate and draw near to Allāh﴿. This is the end of the *tafsīr* of *Sūrat Iqrā'* (*Al-'Alaq*) all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سورة القدر

Sūrat Al-Qadr

The Night of Decree

Qur'ān: 97

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۞ وَمَآ أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۞ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ
أَلْفِ شَهْرٍ ۞ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۞ سَلَامٌ
هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴾ (القدر — الآية : ١-٥)

1. Verily, We sent it down in the Night of *Al-Qadr*.
2. And what will make you know what the Night of *Al-Qadr* is?
3. The Night of *Al-Qadr* is better than a thousand months.
4. Therein descend the angels and the Spirit by their *Rabb's* permission with all Decrees.
5. Peace! Until the appearance of dawn.

Allāh (ﷻ), informs us that He (ﷻ) sent down the Qur'ān in the Night of *Al-Qadr*, and it is the blessed night referred to in the Words of Him (ﷻ) : ﴾Verily, We sent it down in the Night of *Al-*

Qadr﴿. The Night of *Al-Qadr* occurs in the month of Ramaḍān, as Allāh (ﷻ) says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ ﴾ (البقرة – الآية : ١٨٥)

﴾The month of Ramaḍan in which the Qur'ān was sent down﴿ (Qur'ān 2: 185)

Ibn 'Abbās, amongst others, explains that the complete Qur'ān was sent down from the *Al-Lawh Al-Mahfūdh*[128] in the Night of *Al-Qadr* to *Bait Al-'Izzah*[129] in the lowest heaven., from whence it was revealed piecemeal to the Prophet (ﷺ), according to events which took place during his life over a period of twenty-three years. Then, Allāh (ﷻ) says, in order to make clear the greatness of the matter of the Night of *Al-Qadr*, which He has chosen for the sending down of the Noble Qur'ān: **﴾And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months﴿** It is narrated on the authority of Mujāhid that the Messenger of Allāh (ﷺ) mentioned a man from Banū Israel who carried his sword in the Way of Allāh (ﷻ) for a thousand months; the Muslims were amazed at this until Allāh (ﷻ) revealed: **﴾Verily, We sent it down in the Night of *Al-Qadr*. And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months﴿**. (i.e. the thousand months during which the man carried his sword in the Way of Allāh (ﷻ). (Narrated by Ibn Abū Ḥātim) Ibn Jarīr narrates, on the authority of Mujāhid that there was a man from Banū Israel who used to spend the night in prayer then in the morning he would fight the enemy in the Way of Allāh

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128 *Al-Lawh Al-Mahfūdh*: The Preserved Tablet.

129 *Bait Al-'Izzah*: The House of Glory.

(ﷻ) during the day until the evening and he did this for a thousand months; and so Allāh (ﷻ) revealed the Qur'ān: ﴾**Verily, We sent it down in the Night of *Al-Qadr*﴿ until the verse: ﴾**The Night of *Al-Qadr* is better than a thousand months**﴿ That is, standing in prayer on that night is better than the actions of that man. Sufyān Ath-Thawrī reports, on the authority of Mujāhid (also), that the Night of *Al-Qadr* being better than a thousand months means that the good deeds performed on it, fasting on it and standing in prayer on it are better than a thousand months' good deeds, prayers and fasting. (Narrated by Ibn Jarīr) Ibn Abū Ḥātim relates, on the authority of Mujāhid that it means: The Night of *Al-Qadr* is better than a thousand months without the Night of *Al-Qadr*. This was also said by Qatādah Ibn Da'amah and Ash-Shāfi'ī and others, including Ibn Jarīr, and it is the correct interpretation and it is like the saying of the Prophet (ﷺ): "To spend the night in the Way of Allāh (ﷻ) is better than a thousand nights spent in worship." (Narrated by Aḥmad) Likewise, it is narrated that whoever goes to Friday prayers neatly-dressed, with a pure intention, it will be written for him the reward of a year's good deeds, as if he had fasted on it and spent its nights in prayer and in other acts of worship. It is reported from Abū Ḥurairah that he said: When the month of Ramaḍān came, the Messenger of Allāh (ﷺ) said: "The month of Ramaḍān has come, a blessed month in which Allāh (ﷻ) has made it obligatory for you to fast; in it the gates of Paradise are opened and the gates of Hell are closed and the devils are chained. In it is a night better than a thousand months, whoever loses the benefit of it has lost something irreplaceable." (Narrated by Imām Aḥmad) This was also narrated by An-Nasā'ī. It is reported on the authority of Abū Hurairah, that the

Messenger of Allāh (ﷺ) said: "Whoever stood in prayer on the Night of *Al-Qadr*, in faith and hoping for a reward from Allāh (ﷻ), he will have all of his previous sins forgiven." (Narrâted by Bukhārī and Muslim) **﴾Therein descend the angels and the Spirit﴿** That is, innumerable angels descend with uncounted blessings and mercy, as they descend when the Qur'ān is recited and they surround those sitting in circles in remembrance of Allāh (ﷻ) and they lower their wings in the presence of the sincere seeker of knowledge in honour of him. As for the Spirit, it has been said that what is meant by it is the angel Jibrīl (ﷺ) and that he is mentioned thus to distinguish him from the other angels. It was also said that it means a group of angels, and Allāh (ﷻ) knows best.[130] **﴾With all decrees﴿** Sa'eed Ibn Mansoor narrates, on the authority of Mujāhid, that it means the night is safe from the machinations of the devils, that they cannot commit evil or harm on it. Qatādah and others said it means that the Divine Decrees are issued on that night, the appointed time of everything is fixed and the blessings are apportioned, as in the words of Allāh (ﷻ):

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾ (الدخان – الآية : ٤)

﴾Therein [that night] is decreed every matter of ordainments﴿ (Qur'ān 44: 4)

﴾Peace! Until the appearance of dawn﴿ Sa'īd Ibn Mansūr narrates, on the authority of Ash-Sha'abī, that it means the angels send their salutations of peace upon those who are occupied in prayer in the mosques until the dawn. It is narrated on the authority of Abū Hurairah that the Messenger of Allāh (ﷺ) said: "It is the night of twenty-seventh or the twenty-ninth

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[130] See the *tafsīr* of *Sūrat An-Naba'*, verse 38.

and verily, the angels on that night are innumerable." Al-A'mash says, on the authority of Abū Laila that the verse means that the whole night is goodness, therein is no evil - until the appearance of the dawn. This is supported by a narration on the authority of 'Ubadah Ibn Aṣ-Ṣamit, that the Messenger of Allāh (ﷺ) said: "The Night of *Al-Qadr* is to be found in the last ten (nights of Ramaḍān), whoever stood in prayer during these nights, wishing for the reward of them will have his sins forgiven by Allāh (ﷻ), both the earlier and the later; and it is the night of *witr*.[131] Nine, seven, five, three or the last night of it." (Narrated by Imām Aḥmad). It is reported on the authority of Ibn 'Abbās that the Messenger of Allāh (ﷺ) said: "It is a night of magnanimity and joy, neither very hot, nor very cold; and the sun on the morning following it is weak and red-coloured." (Narrated by Abū Dāwūd At-Tayalisī) It is reported on the authority of Jabir Ibn 'Abdullah, that the Messenger of Allāh (ﷺ) said: "Verily, I saw the Night of *Al-Qadr* and then I was made to forget it, but it is (to be looked for) in the last ten nights, the night is clear and fine, neither hot nor cold as if there were a full moon and on this night, the devils do not go forth until the light of dawn." (Narrated by Ibn Abū Ḥātim) Scholars have differed as to whether the Night of *Al-Qadr* was extant for the communities which preceded that of Muhammad or whether it was specially designated for them. There are two schools of thought on this subject: Abū Muṣ'ab Aḥmad Ibn Abū Bakr Az-Zuhrī[132] said that Mālik informed him that the Messenger of Allāh (ﷺ) was shown the generations of old from mankind and it was as if the

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[131] *Witr*: An uneven number.

[132] Aḥmad Ibn Abū Bakr Ibn Al-Ḥārith Ibn Zurarah Ibn Muṣ'ab Ibn 'Abdul-Rahmān Ibn 'Awf Abū Muṣ'ab Az-Zuhrī: According to Ibn Ḥajar, he was a *faqīh* and a truthful reporter of Ḥadīth, though he was criticized by Abū Khaithamah for giving legal judgements based on opinion. He died in the year 42 A. H. When he was over ninety years of age.

lifespans of his community were shorter, and so it was not possible to accomplish the same amount of deeds as those communities of old, who lived longer lives and so Allāh (ﷻ) gave him the Night of *Al-Qadr* which is better than a thousand months. According to Mālik, this necessarily means that this community (of Muslims) had been specially favoured with the Night of *Al-Qadr*. One of the Shafi'ī scholars said that it is the view of the majority of scholars of *fiqh*, and Allāh (ﷻ) knows best. The second view on the subject says that the Night of *Al-Qadr* was given to the previous peoples as it was given to this community and that the proof of this is the Ḥadīth which says that.[133] It is narrated that Abū Dharr (ؓ), asked the Prophet (ﷺ): "O Messenger of Allāh (ﷺ)! Tell me about the Night of *Al-Qadr*, is it in Ramaḍān, or another month?" He replied: "No, it is in Ramaḍān." (Narrated by Imām Aḥmad). He also said: "...it is until the Day of Resurrection." And: "Look for it in the last seven days of Ramaḍhān and do not ask me any more about it." (Narrated by An-Nasā'ī) - This Ḥadīth proves that the Night of *Al-Qadr* is only to be looked for in the month of Ramaḍān and not, as has been attributed to Ibn Mas'ūd by the scholars of Kufa, that it is to be looked for throughout the whole year without any distinction. In line with this, Abū Dāwūd wrote in his *Sunan*: "Chapter:- Evidence that the Night of *Al-Qadr* is in every Ramaḍān." He then went on to narrate on the authority of Ibn 'Umar that he heard Allāh's Messenger being asked about the Night of *Al-Qadr*; he replied: "It is in every Ramaḍān." And all of the men in this sanad are *thiqāt*.[134] except that Abū Dāwūd said that the narration is *Mawqūf*. It was also said that the Night of *Al-Qadr* is on the first night of Ramaḍān, and that it is on the seventeenth of Ramaḍān - this was a saying attributed to Ash-

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[133] Ibn Kathīr has not mentioned the Ḥadīth, however.

[134] *Thiqāt* (sing = *thiqah*): Trustworthy.

Shafi'ī and Abū Dāwūd narrated a Ḥadīth on the authority of Ibn Mas'ūd and said that it was *Marfū'*, while Al-Ḥasan Al-Baṣrī said that it is the night of the Battle of Badr, and it was said: The night of the nineteenth - this was attributed to 'Ali and Ibn Mas'ūd (ﷺ), and it was said: the twenty-first, according to the Ḥadīth of Abū Sa'īd Al-Khudrī, in which he said: "The Messenger of Allāh (ﷺ) made his *i'tikāf* in the first ten days of Ramaḍān and we made *i'tikāf* with him, then Jibreel came to him and said: "That which you are in quest of is still ahead of you." So he made *i'tikāf* in the middle of the month and we made it with him, but Jibreel came to him again and said: "That which you are in quest of is still ahead of you." Then the Messenger of Allāh (ﷺ) addressed the people saying: "Whoever has made *i'tikāf* with me, let him return, for I have seen the Night of *Al-Qadr* and then was made to forget it; but verily, it is in the last ten days and on the odd days, and I saw myself as if I were prostrating in mud and water." - the roof of the Prophet's Mosque was made from palm leaves and we could not see anything of the sky, but clouds came and it rained on us and the Messenger of Allāh (ﷺ) led us in prayer, until I could see the marks of rain and mud upon his forehead - a proof of what he had seen in his vision. Another version has it that it occurred on the morning after the twenty-first; this is narrated by Bukhārī and Muslim, and according to Ash-Shafi'ī, it is the most authentic narration. He (Ash-Shafi'ī) says, concerning these apparently contradictory reports: The Messenger of Allāh (ﷺ), when asked: "Should we search for it on such-and-such a night?" would reply: "Yes." (In order to encourage them to pray on all the last ten nights), but the Night of *Al-Qadr* is a fixed night and it does not change. However, according to Aḥmad, Ath-Thawrī, Ibn Khuzaimah and others, it can occur any time on the uneven nights during the last ten days of Ramaḍān and this is closer to the truth, and Allāh (ﷻ) knows best. Muslim reports

that the Messenger of Allāh (ﷺ) instructed 'Ā'ishah to supplicate Allāh (ﷻ) saying: "O Allāh (ﷻ)! You are Forgiveness, You love forgiveness and so forgive me." At-Tirmizī, An-Nasā'ī and Ibn Mājah narrated the same thing. According to Mālik, one should look for the Night of *Al-Qadr* throughout the last ten days of Ramaḍān and one should try not to identify which is the Night of *Al-Qadr*, but should intensify one's devotions throughout. And the most preferred action is to increase one's supplications during the whole month of Ramaḍān, more in the last ten days, more still on the odd days, and especially in the aforementioned words to 'Ā'ishah by the Prophet (ﷺ). It is narrated that Ka'b said: Verily, whoever fasted the month of Ramaḍān resolving not to disobey Allāh (ﷻ) when he breaks his fast, will enter Paradise without reckoning or questioning. This is the end of the *tafsīr* of *Sūrat Al-Qadr*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سُورَةُ الْبَيِّنَةِ

Sūrat Al-Bayyinah

The Clear Evidence

Qur'ān: 98

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ لَمْ يَكُنِ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّى تَأْتِيَهُمُ
الْبَيِّنَةُ ۞ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفاً مُّطَهَّرَةً ۞ فِيهَا كُتُبٌ قَيِّمَةٌ ۞ وَمَا تَفَرَّقَ
الَّذِينَ أُوتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۞ وَمَآ أُمِرُوٓاْ إِلاَّ لِيَعْبُدُواْ
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُواْ الصَّلاَةَ وَيُؤْتُواْ الزَّكَاةَ وَذَلِكَ دِينُ
الْقَيِّمَةِ ﴾ (البينة – الآية : ١–٥)

1. Those who reject the Truth among the People of the Book and amongst the polytheists, were not going to desist until there should come to them the Clear Evidence.
2. A Messenger from Allāh, reciting purified pages:
3. Wherein are Scriptures Right and Straight.
4. Nor did the People of the Book become divided until after the Clear Proof came to them.

5. And they have not been commanded except to worship Allāh, sincerely keeping the Religion for Him, being true; to establish prayer and to pay *Zakāh* - that is the True Religion.

As for the People of the Book, they are the Jews and Christians, while the polytheists are those who worship idols and fire from amongst the Arabs and the non-Arabs. Mujāhid says: (They) **﴾were not going to desist﴿** means that they will not cease until the Clear Proof came to them. What the clear evidence is, is explained by the following verse: **﴾A Messenger of Allāh, reciting purified pages﴿** That is, Muhammad and that which he recites from the Noble Qur'ān, which was copied by the Heavenly Hosts (i.e. the angels), on purified pages, as in the Words of Allāh (ﷻ):

﴿ فِي صُحُفٍ مُّكَرَّمَةٍ ۞ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۞ بِأَيْدِي سَفَرَةٍ ۞ كِرَامٍ بَرَرَةٍ ﴾

(عبس – الآية : ١٣-١٦)

﴾It is in pages held in honour, exalted, kept pure and holy, written by the hands of scribes, honourable and dutiful﴿ (Qur'ān 80:13-16)

﴾Wherein are Scriptures Right and Straight﴿ Ibn Jarīr says it means that amongst the purified pages are correct scriptures from the Books of Allāh, of inestimable value, full of justice, perfectly correct, without any error, because they are from Allāh (ﷻ). Qatādah says: **﴾A Messenger from Allāh, reciting purified pages﴿** means that the Qur'ān is mentioned with the best description and that Allāh (ﷻ) extols it in the most laudatory terms. Ibn Zaid says, concerning the verse: **﴾Wherein are Scriptures Right and Straight﴿**: It means correct and fair. I say: The Words of Him (ﷻ): **﴾Nor did the People of the Book become divided until after the Clear Proof came to them﴿** are like His Words:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَآءَهُمُ الْبَيِّنَاتُ وَأُولَـٰئِكَ

لَهُمْ عَذَابٌ عَظِيمٌ ﴾ (آل عمران – الآية : ١٠٥)

﴿Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Proofs: for them is a dreadful penalty﴾ (Qur'ān 3: 105)

That is, the People of the Books revealed to the communities before us after Allāh (ﷻ) revealed to them proofs and clear signs, became divided and disputed amongst themselves as to what was required of them by Allāh (ﷻ), in their revealed books and they became involved in major differences as is made clear by the Ḥadīth which is narrated from many different sources: "Verily, the Jews have divided into seventy-one different sects, and verily, the Christians have divided into seventy-two sects, and verily, my community will divide into seventy-three different sects - all of whom will be in the Hell-fire except one." His Companions asked: "And who are they, O Messenger of Allāh (ﷺ)?" He replied: "Those who follow the path of me and my Companions." **﴿And they have not been commanded except to worship Allāh, sincerely, keeping the Religion for Him﴾** This is like His Words (ﷻ):

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِيَ إِلَيْهِ أَنَّهُ لآ إِلَـٰهَ إِلاَّ أَنَا فَاعْبُدُونِ ﴾ (الأنبياء – الآية : ٢٥)

﴿Not a Messenger did We send before you but We inspired him that none is worthy of worship but I, so worship Me﴾ (Qur'ān 21: 25)

For this reason, Allāh (ﷻ) said: **﴿being true﴾** That is, professing and practising the True Religion (Islāmic Monotheism) without associating any partners with Allāh (ﷻ), as in His Words:

﴿ وَلَقَـــدْ بَعَثْنَا فِي كُلِّ أُمَّـــةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الطَّـــاغُوتَ ﴾

(النحل – الآية : ٣٦)

﴿For We assuredly sent amongst every people a Messenger [with the command]: Worship Allāh and avoid the *Taghūt*﴾ (Qur'ān 16: 36)

﴿to establish prayer﴾ - which is the most noble of all physical activities. **﴿and to pay *Zakāh*﴾** - which is to be charitable towards the poor and the needy. **﴿That is the True Religion﴾** That is the True Faith, the Correct Faith, the Just Faith - to belong to the most upright, religious community - a moderate community. Many scholars, including Az-Zuhrī and Ash-Shāfa'ī have concluded from this verse that true faith must include action (not just belief in the heart) and for this reason, Allāh (ﷻ) says: **﴿And they have not been commanded except to worship Allāh, sincerely keeping the Religion for Him, being true; to establish prayer and to pay *Zakāh* - that is the True Religion﴾**.

﴿ إِنَّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيــهَآ أَوْلَـــئِكَ هُمْ شَرُّ الْبَرِيَّـــةِ ۞ إِنَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُوْلَـــئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۞ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِى مِنْ تَحْتِهَا الأَنْــهَارُ خَالِدِينَ فِيهَآ أَبَـــداً رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَلِكَ لِمَنْ خَشِــيَ رَبَّـــهُ ﴾

(البينه – الآية : ٦-٨)

6. Verily, those who reject among the People of the Book and the polytheists will be in the Hell-fire to dwell therein. They are the worst of created beings.
7. Those who believe and do righteous deeds - they are the best of created beings.

8. Their reward is with their *Rabb*, Gardens of Eden under which rivers flow; they will dwell therein forever; Allāh is well-pleased with them and they with Him: That is for him who fears his *Rabb*.

Allāh (ﷻ), informs us what is the end of the unjust rejecters from among the People of the Book and the polytheists who oppose the revealed Books of Allāh (ﷻ) and the Prophets appointed by Him, saying that they will be thrown into the Hell-fire on the Day of Resurrection, to abide therein for all eternity - they will not be able to evade it, nor will they be removed from it. ﴾**They are the worst of created beings**﴿ The most despised of all Allāh's creatures. Then He (ﷻ), informs us concerning those who are pious, fear Allāh (ﷻ) and are true Believers, confirming by their words and deeds that they are best of all created beings. Abū Hurairah and a number of Muslim scholars have concluded from this verse that the *Mu'min*[135] is superior to the angels, since they are a part of creation and Allāh (ﷻ) says that the true Believers are the best of creation. ﴾**Their reward is with their *Rabb***﴿ That is, on the Day of Resurrection. ﴾**Gardens of Eden under which rivers flow; they will dwell therein forever**﴿ That is, without interruption, without ceasing. ﴾**Allāh is well-pleased with them and they with Him**﴿ And His Pleasure is better and more sublime than the lasting felicity which they are given. ﴾**and they with Him**﴿ That is, with the infinite Grace bestowed on them by Him. ﴾**That is for him who fears his *Rabb***﴿ That is, this reward can be achieved by him who fears Allāh (ﷻ) and is devout with a sincere devotion, who worships Him always as if he was seeing Him, knowing that, though he does not see his ***Rabb***, his ***Rabb*** sees him. It is reported on the authority of Abū Ḥurairah (رضي الله عنه), that he said: The Messenger of Allāh (ﷺ) said: "Shall I not

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[135] *Mu'min*: Pious, sincere Believer (in Allāh (ﷻ), in Islāmic Monotheism).

inform you about the best of creation?" They said: "Certainly, O Messenger of Allāh! (ﷺ)" He said: "A man who takes the reins of his horse (and rides it) in the Way of Allāh (ﷻ) and whenever he hears the call of one in distress, he rides to his rescue. Shall I not inform you of the best of creation?" They said: "Certainly, O Messenger of Allāh (ﷺ)!" He said: "A man who (even when he) is busy with his sheep, is steadfast in prayer and pays *Zakāh*. Shall I not inform you about the worst of creation?" They said: "Certainly, Oh Messenger of Allāh (ﷺ)!" He said: "The one who asks in Allāh's Name, but does not give in His Name." (Narrated by Imām Aḥmad). It is narrated on the authority of Mālik Ibn 'Amr Ibn Thābit Al-Anṣārī that he said: When the Qur'ān **﴾Verily, those who reject among the People of the Book and the polytheists﴿** was revealed, Jibrīl (ﷺ) said: "O Messenger of Allāh (ﷺ)! Verily, your ***Rabb*** orders you to recite this Qur'ān to Ubay." So, the Messenger of Allāh (ﷺ) said to Ubay: "Verily, Jibrīl has ordered me to make you recite this Qur'ān." Ubay said: "Then I was mentioned, O, Messenger of Allāh (ﷺ)?" He said: "Yes." Then Ubay wept. (Narrated by Imām Aḥmad) Bukhārī, Muslim, At-Tirmizī and An-Nasā'ī have reported something similar. This Qur'ān was read to Ubay Ibn Ka'b merely to strengthen him in his faith, to convey the Message and as a reminder, not for Ubay to learn something which he did not know, or to make him memorize it - and Allāh (ﷻ) knows best. This is the end of the *tafsīr* of *Sūrat Al-Bayyinah*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سُـــوْرَةُ الزَّلْزَلَـــةِ

Sūrat Az-Zalzalah

The Earthquake

Qur'ān: 99

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا ۞ وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا ۞ وَقَالَ الإِنسَـٰنُ
مَا لَهَا ۞ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۞ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۞ يَوْمَئِذٍ يَصْـــدُرُ
النَّاسُ أَشْتَاتاً لِّيُرَوْا أَعْمَالَهُمْ ۞ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَـــرَهُ ۞ وَمَـــن
يَعْـــمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ ﴾ (الزلزله – الآية : ١-٩)

1. When the earth is shaken by convulsions,
2. And the earth throws up its burdens,
3. And man cries: "What is the matter with it?"
4. On that Day will it declare its tidings:
5. For that your *Rabb* will have inspired it.
6. On that Day will men proceed in scattered groups,
7. To be shown their deeds. Then anyone who has done an atom's weight of good shall see it.
8. And anyone who has done an atom's weight of evil shall see it.

﴾When the earth is shaken by convulsions﴿ Ibn 'Abbās (ﷺ), said that it means: When the earth moves from beneath its surface. **﴾And the earth throws up its burdens﴿** That is, when it throws out its dead. This was said by more than one commentator, like the Words of Allāh (ﷻ):

﴿ يَاأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴾ (الحج – الآية : ١)

﴾Oh mankind! Fear your *Rabb*, for the convulsion of the hour is a terrible thing﴿ (Qur'ān 22: 1), And:

﴿ وَإِذَا الأَرْضُ مُدَّتْ ۞ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴾ (الانشقاق – الآية : ٣-٤)

﴾And when the earth is stretched forth, and casts forth what is in it and becomes empty﴿ (Qur'ān 84: 3-4)

It is narrated on the authority of Abū Hurairah (ﷺ) that the Messenger of Allāh (ﷺ) said: The earth will throw out what is hidden within it, such as columns of gold and silver, and the murderer will say: "For this I committed murder." Then the one who severed family ties will say: "For this I severed relations." Then the thief will come and say: "For this my hand was cut." Then they will leave it and not take anything from it. **﴾And man cries: "What is the matter with it?"﴿** That is, in bewilderment, he cries out: "What is happening to the earth, which previously was fixed, firm and peaceful and is now moving in convulsions under its surface?" It does so by the Command of Allāh (ﷻ), then it throws out all of its dead from the first generation to the last, and at this time man cries out in astonishment: **﴾"What is the matter with it?"﴿**. **﴾On that Day will it declare its tidings﴿** That is, it will speak about the actions of those whom it has thrown forth. It is narrated on the authority of Abū Hurairah (ﷺ) that he said: "The Messenger of Allāh (ﷺ) read the verse: **﴾On that Day will it declare its tidings﴿**, then he said: "Do you know what the tidings

are?" We replied: "Allāh (ﷻ) and His Messenger know best." He said: Verily, (they) are that it will testify concerning every slave, male and female, about what they did on its surface, that it will say: "He did this and this on such-and-such day." - Those are its tidings. (Narrated by Imām Aḥmad) **﴾For that your Lord will have inspired it﴿** Mujāhid said it means that Allāh (ﷻ) will command the earth to give its tidings. **﴾On that Day men will proceed in scattered groups﴿** That is, they will proceed to the place of reckoning in scattered groups, according to their type, ranging from the most abjectly wretched to the joyful, having been ordered to proceed to Hell or Paradise. **﴾To be shown their deeds﴿** To confirm what they did in their earthly life, whether good or bad, as Allāh (ﷻ) says: **﴾Then anyone who has done an atom's weight of good shall see it. And anyone who has done an atom's weight of evil shall see it﴿** It is narrated on the authority of 'Adi that the Messenger of Allāh (ﷺ) said: "Fear the Fire even if it were by (giving) a portion of a date or by (saying) a good word. Do not despise any act of kindness, even if it were to fill the drinking vessel of a thirsty person from your bucket, or to meet your brother face-to-face and smile at him." (Narrated by Bukhārī). It is also narrated by Bukhārī is: "Oh community of believing women! Let not the woman neighbour despise her woman neighbour, even if it were by (giving her) a sheep's trotter." And in another authentic narration, he (ﷺ) said: "Respond to the one who asks (for assistance) even if it were with only a burnt trotter." It is narrated on the authority of 'Amr Ibn Al-'Aas that he said: "When the earth is shaken by convulsions was revealed, Abū Bakr, who was sitting with the Prophet (ﷺ) began to cry. The Messenger of Allāh (ﷺ) asked him: "What makes you cry, oh, Abū Bakr?" Abū Bakr replied: 'This Qur'ān makes me cry.' Then the Messenger of Allāh (ﷺ)

said: "Even if you did not err and commit sins that Allāh (ﷻ) might forgive you, He would have created another community who erred and committed sins that He might forgive them." **﴾Then anyone who has done an atom's weight﴿** That is, the most insignificant weight - less than an ant. **﴾of good shall see it﴿** That is, he shall see it recorded in the book given to him on the Day of Judgement, and he will be pleased with that: Every sinful act, every charitable deed is recorded therein. Every bad deed will be recompensed as one deed, while every good deed will be recompensed ten times over, and when the Day of Resurrection comes, Allāh (ﷻ) will double the weight of the good deeds of the true Believers until each one is recorded as ten, while the bad deeds will be decreased, ten for each good deed, then whoever has more good deeds than bad will enter Paradise. It is narrated on the authority of 'Abdullāh Ibn Mas'ūd that the Messenger of Allāh (ﷺ) said:

"Beware of the minor sins, because they will build up over a man until they destroy him." (Narrated by Imām Aḥmad)

The Messenger of Allāh (ﷺ) has set forth the similitude of a people who descend upon an area of land, then their leader orders the men to go out one at a time and bring back a stick until they have gathered a large number and can kindle a fire and burn the wood which they throw upon it.[136] It is narrated on the authority of 'Abdullāh Ibn 'Amr that a man came to the Prophet (ﷺ) and said: "Tell me what to recite, O Messenger of Allāh (ﷺ)!" He (ﷺ) replied: "Recite three Qur'āns from *Dhwāt Ar-*

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[136]Each piece of wood on its own is insignificant and insufficient to kindle a blaze, but like small sins, when gathered together, they may be enough to make a fire (or to land the doer of those small sins in the Hell-fire).

Rā'."[137] The man said: "I have grown old, my heart is weak and my tongue has become thick and coarse (i.e. it is difficult to pronounce the words)." The Prophet (ﷺ) said: "Then read *Dhwāt Hā Mīm*."[138] The man gave the same reply and so the Prophet (ﷺ) said: "Then read three Qur'āns from the *Musabbiḥāt*."[139] The man again gave the same answer and added: "But give me to recite, O Messenger of Allāh (ﷺ), a Qur'ān which is comprehensive (in inciting the good, forbidding the evil, showing the recompense of good and evil deeds etc.)." So the Messenger of Allāh (ﷺ) told him to recite: **﴾When the earth is shaken by convulsions﴿**, then when he had finished reciting it, he said: "By Him Who sent you as a Prophet (ﷺ) with the Truth! I will not exceed this, ever." Then he left and the Messenger of Allāh (ﷺ) said:

"The man will prosper, the man will prosper." (Narrated by At-Tirmizī)

It is reported by At-Tirmizī on the authority of Anas that he said: The Messenger of Allāh (ﷺ) said: "﴾Say: "He is Allāh, One."﴿[140] is equal to one third of the Qur'ān and ﴾When the earth is shaken by convulsions﴿ is equivalent to one quarter of the Qur'ān." (Narrated by Al-Bazzār) It is related from Ibn 'Abbās that he said: The Prophet (ﷺ) said: "﴾When the earth is shaken by convulsions﴿ is equivalent to half the Qur'ān and ﴾Say: "He is

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[137]*Dhwāt Ar-Rā'*: Those Qur'āns which begin with (الر) *Alif, lām, rā'* (10:1, 11:1, 12:1, 14:1 and 15:1).

[138]***Dhwāt Hā Mīm*: Those Qur'āns which begin with (حم) *Hā Mīm*** (40:1, 41:1, 42:1, 43:1, 44:1, 45:1 and 46:1).

[139]The *Musabbiḥāt*: Those Qur'āns which begin with: (سبّح) *Sabbaḥa* (59:1, 61:1, 62:1 and 64:1)

[140]Qur'ān *Al-Ikhlās*.

Allāh, One."❵ is equivalent to one third of the Qur'ān and ❴Say: "Oh you who disbelieve."❵ is equivalent to one quarter of the Qur'ān." Then he (At-Tirmizī) said: "This Ḥadīth is *gharīb*."[141] It is also reported on the authority of Anas Ibn Mālik (ﷺ) that Allāh's Messenger (ﷺ) said to a man: "Have you married, Oh so-and-so?" He replied: "No, by Allāh! (ﷻ) I have not the wherewithal, how may I marry?" The Messenger of Allāh (ﷺ) said: "Do you not have ❴Say: "He is Allāh, One."❵?" He said: "Certainly!" He said: "(It is) one quarter of the Qur'ān. Do you not have ❴Say: "O, you who disbelieve."❵ ?" He replied: "Certainly!" He said: "(It is) one quarter of the Qur'ān. Do you not have ❴When the earth is shaken by convulsions❵?" The man replied: "Certainly!" The Prophet (ﷺ) said: "(It is) one quarter of the Qur'ān: Marry!" (Narrated by At-Tirmizī, who said it was a sound narration). This completes the *tafsīr* of ❴**When the earth is shaken by convulsions**❵, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[141]*Gharīb*: Reported at some point(s) in its *sanad* by a single narrator.

سُـــوْرَةُ العَادِيَـــات

Sūrat Al-'Ādiyāt

Those That Run

Qur'ān: 100

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ وَالْعَـــادِيَـــاتِ ضَبْحـــاً ۝ فَالْمُورِيَاتِ قَدْحـــاً ۝ فَالْمُغِيرَاتِ صُبْحـــاً ۝
فَأَثَرْنَ بِهِ نَقْعاً ۝ فَوَسَطْنَ بِهِ جَمْعـــاً ۝ إِنَّ الإِنسَانَ لِرَبِّــهِ لَكَنُودٌ ۝ وَإِنَّـــهُ
عَلَى ذَلِكَ لَشَهِيـــدٌ ۝ وَإِنَّهُ لِحُبِّ الْخَيْــرِ لَشَدِيدٌ ۝ أَفَلاَ يَعْلَمُ إِذَا بُعْثِرَ مَـــا
فِي الْقُبُورِ ۝ وَحُصِّلَ مَا فِي الصُّدُورِ ۝ إِنَّ رَبَّهُم بِـــهِمْ يَوْمَئِـــذٍ لَّخَبِـــيرٌ ﴾

(العاديات — الآية : ١-١١)

1. By those that run, panting,
2. And strike sparks,
3. And push home the charge in the morning,
4. And raise the dust in clouds the while,
5. And penetrate forthwith into the midst en masse
6. Truly, man is to his *Rabb* ungrateful;
7. And to that he bears witness.
8. And violent is he in his love of wealth.

9. Does he not know - when that which is in the graves is scattered about,
10. And that which is in the breasts is made clear,
11. Verily, that Day their *Rabb* is well acquainted with them.

﴾By those that run, panting﴿ Allāh (ﷻ), swears by the charging horses which gallop into battle in the Way of their ***Rabb***, panting and snorting. **﴾And strike sparks﴿** That is, strike their hooves on the rocks, making sparks fly. **﴾And push home the charge in the morning﴿** That is, carry out a punitive raid at daybreak as the Messenger of Allāh (ﷺ), used to do; he would listen for an *Adhān* and if he did not hear it, he knew the people of the town were not Muslims and he would attack. If he heard an *Adhān*, it meant the people were Muslims and thus their lives and property were inviolable. **﴾And raise the dust in clouds the while﴿** That is, the horses' hooves raise clouds of dust during the heat of battle. **﴾And penetrate forthwith into the midst en masse﴿** That is, they penetrate into the midst of the enemy forces as one. Ibn Abū Ḥatīm says that **﴾By those that run, panting﴿** refers to camels as does 'Alī (ﷺ). However, Ibn 'Abbās says that it means horses. Scholars have differed as to which saying is correct, though Ibn 'Abbās and 'Atā' pointed out that no riding animal pants when it is running except the horse. Those who said that it refers to horses understood from the second verse that the horses' hooves strike sparks on the ground, although some said it meant the raging of the battle between the riders, the planning or strategy of the men, the kindling of the fires when they returned home at night or the kindling of the fires in Muzdalifah, during Ḥajj. But according to Ibn Jarīr, the first explanation is the correct one. Ibn 'Abbās (ﷺ), Mujāhid and Qatādah said that the third verse refers to the dawn attack of men on horseback in the Way of Allāh (ﷻ), while those who said that the first verse referred to camels explained it as meaning the journey from Muzdalifah to Munah during Ḥajj. **﴾And raise the dust in clouds the while﴿** All commentators are agreed that this verse refers to the feet of the

animals churning up dust, either in Ḥajj, or in battle. The third verse, according to Al-'Awfī, who reports on the authority of Ibn 'Abbās and 'Atā', means penetrating into the midst of the mass of the enemy. It is possible that what is meant is the penetration of the mass of the Muslim fighters into the enemy horde at one time. **﴾Truly, man is to his Lord ungrateful﴿** It is to this that Allāh (ﷻ) is swearing, that man rejects the blessings of his *Rabb*. This explanation was the preferred one of Ibn 'Abbās, Mujāhid, Ibrāhīm An-Nakha'ī, Sa'īd Ibn Jubair Aḍ-Ḍaḥḥāk, Qatādah and many others. Al-Ḥasan said: "He is the one who counts his afflictions and forgets the blessings from Allāh which come to him." Ibn Abi Ḥātim relates, on the authority of Al-Amamah that the Messenger of Allāh (ﷺ) said: "**﴾Truly, man is to his Lord ungrateful﴿** - The ungrateful one is he who eats alone, beats his slave and refuses his aid (to others in need)." However, this is a weak narration, containing in its chain of narrators Ja'afar Ibn Az-Zubair, who is considered *Matrūk*[142] by scholars of Ḥadīth. Ibn Jarīr has narrated it from Jarīr Ibn 'Uthmān in a *Mawqūf* form. **﴾And to that he bears witness﴿** Qatādah and Sufyān Ath-Thawrī said that it means Allāh (ﷻ) is the One Who bears witness; it is possible that "he" refers to man, as was said by Muhammad Ibn Ka'b Al-Quraẓī: That is, man is witness to the fact that he is an ungrateful rejecter, his behaviour being testimony to this, as in the Words of Allāh (ﷻ):

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ اللهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ﴾

(التوبة – الآية : ١٧)

﴾It is not for the idolaters to build the mosques of Allāh while they witness against their own souls﴿ (Qur'ān 9: 17)

﴾And violent is he in his love of wealth﴿ There are two sayings

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142 *Matrūk*: Abandoned - A term used by scholars of Ḥadīth to describe one who is considered an unreliable narrator.

in regard to this verse, the first, that man is passionate in his love of wealth, and the second, that he is greedy and miserly, and both of these are correct. Then Allāh (ﷻ), blessed be He (ﷻ), refers to the renunciation of this world's pleasures, in favour of the Hereafter and the situation of man at that time and the terror of it: **﴾Does he not know - when that which is in the graves is scattered about﴿** That is, the dead will be expelled from their graves. **﴾And that which is in the breasts is made clear﴿** Ibn 'Abbās (ﷺ) and others said that this refers to thoughts and deeds which man kept secret which will, at this time be revealed. **﴾Verily, that Day their *Rabb* is All acquainted with them﴿** That is, on that Day all of creation will be assembled along with their deeds, to receive the repayment for that which they did, and none shall receive an atom's weight more or less than he deserves. This is the end of the *tafsīr* of *Sūrat Al-'Ādiyāt*, all praise is due to Allāh and from Him proceeds all Grace.

سُــورَةُ الْقَــارِعَــةِ

Sūrat Al-Qāri'ah

The Calamity

Qur'ān: 101

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ الْقَارِعَةُ ۞ مَا الْقَارِعَةُ ۞ وَمَآ أَدْرَاكَ مَا الْقَارِعَةُ ۞ يَوْمَ يَكُــونُ النَّــاسُ
كَالْفَرَاشِ الْمَبْثُوثِ ۞ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ۞ فَأَمَّا مَن ثَقُلَــتْ
مَوَازِينُــهُ ۞ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۞ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُــهُ ۞ فَأُمُّــهُ
هَاوِيَةٌ ۞ وَمَآ أَدْرَاكَ مَا هِيَهْ ۞ نَارٌ حَامِيَةٌ ﴾ (القارعة – الآية : ١-١٠)

1. The Calamity!
2. What is the Calamity?
3. And what will explain to you what the Calamity is?
4. It is a Day on which men will be like moths, scattered about.
5. And the mountains will be like carded wool.
6. Then he whose balance is found heavy,
7. Will be in a life of happiness.
8. But he whose balance is found light,
9. Will have his home in *Ḥāwiyah.*

10. And what will explain to you what this is? 11. It is a fire blazing fiercely!

Al-Qāri'ah is one of the names of the Day of Resurrection, like *Al-Hāqqah* (The Reality), *Aṭ-Ṭammah* (The Completion), *As-ṣākhkhah* (The Trump), *Al-Ghāshiyah* (The Overwhelming) and others. Then, Allāh (ﷻ), says, making clear for us the greatness and awfulness of that Day: **﴿And what will explain to you what the Calamity is?﴾** then He explains it for us in the following verses: **﴿It is a Day on which men will be like moths, scattered about﴾** That is, they will be spread out, divided, running this way and that in their confusion, as if they were moths, scattered about - like the words of Allāh (ﷻ),:

﴿ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴾ (القمر – الآية : ٧)

﴿Like locusts scattered abroad﴾ (Qur'ān 54: 7)

﴿And the mountains will be like carded wool﴾ That is, (before the Might of Allāh) they will become as light, fluffy pieces of carded wool, as they are destroyed, torn apart. This explanation was agreed upon by Mujāhid, 'Ikrimah, Sa'īd Ibn Jubair, Al-Ḥasan, Qatādah, 'Atā Al-Khurāsānī, Aḍ-Ḍaḥḥāk and As-Suddī. Then Allāh (ﷻ) informs us about the blessing or debasement of the people, according to their deeds, saying: **﴿Then he whose balance is found heavy﴾** That is, the weight of his good deeds is greater than that of his bad deeds. **﴿Will be in a life of happiness﴾** That is, in Paradise. **﴿But he whose balance is found light﴾** That is, he whose balance of sins is heavier than that of his good deeds. **﴿Will have his home in *Hāwiyah*﴾** It was said that this means he will tumble into the Hell-fire upon his forehead. Something like this has been narrated on the authority of Ibn 'Abbās, Abū Sāliḥ and Qatādah. Ibn Jarīr says that *Hāwiyah* is one of the names of the Hell-fire and he explains that the Arabic word *Umm* means the place to which he will return i.e. his dwelling-place - not his forehead; and because of this, Allāh (ﷻ) says: **﴿And what will explain to you what**

this is? It is a fire blazing fiercely) That is, a fire whose heat is intensely mighty, a flaming inferno. Abū Muṣ'ab narrates on the authority of Abū Ḥurairah, that the Prophet (ﷺ), said:

"Verily, the fire of the sons of Ādam (ﷺ), which you kindly is one part of the seventy parts of the Hell-fire." They said: "Oh Messenger of Allāh (ﷺ)! Would it not be sufficient?"[143] He replied: "Verily, it (the fire of Hell) is more fierce than it by sixty-nine times." (Narrated by Bukhārī and Muslim).

At-Tirmizī and Ibn Mājah reported that Allāh's Messenger (ﷺ) said:

"The Fire has been kindled for a thousand years, until it became red, then for a thousand years, until it became black and that is a gloomy blackness."

In Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim it is narrated that the Messenger of Allāh (ﷺ) said: The fire of *Jahannam* complained to its *Rabb*, saying: "O *Rabb*! Part of me is consuming another part (due to the intensity of the fire)." So Allāh (ﷻ) allowed the Fire to take two breaths - one in winter and one in summer; and the severest part of the winter is the coldest time (when the Fire exhales) and the severest part of summer is the hottest time (when the fire exhales a second time). Also in Bukhārī and Muslim it is related that the Messenger of Allāh (ﷺ) said: "If the heat becomes intense, then delay the prayer, because the intensity of the heat is due to the vastness of the Hell-fire." This is the end of the *tafsīr* of *Sūrat Al-Qāri'ah*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[143] i.e. would not the heat of this earthly fire be sufficient in Hell?

سُورَةُ التَّكَاثُرِ

Sūrat At-Takāthur

The Piling Up

Qur'ān: 102

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ أَلْهَاكُمُ التَّكَاثُرُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ۝ لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝ ثُمَّ لَتُسْأَلُنَّ
يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾ (التكاثر — الآية : ١-٨)

1. The piling up diverts you,
2. Until you visit the graves.
3. Verily, but you shall soon know.
4. Again, verily but you shall soon know.
5. Verily, were you to know with certainty,
6. You will certainly see the Hell-fire!
7. Again, you will see it with certainty of sight!
8. Then shall you be questioned that Day concerning pleasure.

Allāh (ﷻ), says that the love of this world occupies your time along with its pleasures and its beauties so that you have no leisure to think about the Hereafter and you remain in pursuit of these pleasures until death comes to you, when you visit the

graves and become their inhabitants. It is narrated on the authority of Zaid Ibn Aslam, from his father that the Messenger of Allāh (ﷺ), said: "**﴾The piling up diverts you﴿** - from obedience to Allāh (ﷻ), **﴾Until you visit the graves﴿** - until death comes to you." (Narrated by Ibn Abū Ḥatim). Al-Ḥasan Al-Baṣrī says that the piling up is of wealth and children. In Ṣaḥīḥ Bukhārī it is revealed that Ubayy Ibn Ka'b said: We used to think that this (the words: "If the son of Ādam possessed a valley full of gold...") was part of the Qur'ān until it was revealed: **﴾The piling up diverts you﴿**. Imām Aḥmad reports on the authority of Ibn 'Abdullāh Ibn Ash-Shujair, on the authority of his father, who said: I came to the Messenger of Allāh (ﷺ) while he was saying: ﴾The piling up diverts you﴿ - the son of Ādam says: "My wealth! My wealth!" Do you benefit from it more than when you eat and are satisfied? Or when you clothe yourself and wear out those clothes? Or when you give charity and spend your money? (Narrated by Muslim, an-Nasā'ī and At-Tirmizī). Bukhārī reports, on the authority of Anas Ibn Mālik that he said: The Messenger of Allāh (ﷺ) said: Three things follow the deceased person, and two of them return while one returns behind with him: The things which follow him are: his family, his wealth and his actions; his family and his wealth return while his actions remain." (i.e. of those three things, the only one which benefit him is his actions). Ibn 'Asākir said, in his biography of Al-Aḥnāf Ibn Qais,[144] whose name is Aḍ-Daḥḥāk, that he saw a man holding a *dirham* (coin) and he asked him: "For whom is that *dirham* (coin)? The man replied: "It is for me." He said: "It is only for you if you spend it seeking reward or desiring that which is praiseworthy." Then Al-Aḥnāf began to recite the words of the poet: "**﴾The money possesses you if you hold onto it, But if you spent it (on something praiseworthy) then you possess it.﴿**" Ibn Abū Ḥātim narrates, on the authority of Ibn

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144 Al-Aḥnāf Ibn Qais Ibn Mu'āwiyah Ibn Husayyin At-Tamīmī As-Sā'dī Abū Bahr: He is described as reliable by Ibn Ḥajar; he died either in 67 A. H. or 72 A. H.

Buraidah, that he said: This Qur'ān was revealed concerning two tribes from amongst the *Anṣār*: Banū Ḥārithah and Banū Al-Ḥārith because of their pride and their piling up of wealth and one tribe would say to the other: "You are the sons of so-and-so, who is the son of so-and-so and so-and-so," And the other tribe would reply in a like manner and so they were proud of their tribes, then they would visit the graves of their ancestors and do likewise, indicating the graves as they praised the other tribe, who would respond in a like manner. So Allāh (ﷻ) revealed the following verses: **﴾The piling up diverts you, until you visit the graves﴿** - in this is a clear warning and something to dwell upon. However, the correct explanation of these Words: **﴾Until you visit the graves﴿** is: Until you die and are buried therein, based on the authentic Ḥadīth, which states that the Messenger of Allāh (ﷺ) visited a man who was ill and said to him: "Don't worry (there is) recovery, Allāh (ﷻ) willing!" He said: "You say "recovery," but it is a raging fever which is likely to carry an old man to his grave. The Messenger replied: "Then it will be a blessing." It is related on the authority of 'Alī (ؓ), that he said: "We used to doubt about the punishment of the grave until the Qur'ān **﴾The piling up diverts you, until you visit the graves﴿** (was revealed)." (Narrated by Ibn Abū Hātim). Ibn Abū Hātim also reports, on the authority of Maimūn Ibn Mihran[145] who said: I was sitting with 'Umar Ibn 'Abdul 'Azīz, when he recited: **﴾The piling up diverts you, until you visit the graves﴿** then he paused for a while and said: "I do not see the graves except as a visitor, but the visitor must return to his home."[146] **﴾Verily, but you shall soon know. Again, verily but you shall soon know﴿** Al-Ḥasan Al-Baṣrī said that it is one promise followed by another. Aḍ-Daḥḥāk said that Allāh (ﷻ) is addressing the unbelievers in the first verse and

145 Maimūn Ibn Mihran Al-Jazārī Abū Ayyūb Al-Kūfī: According to Ibn Ḥajar, he was a reliable reporter of Ḥadīth and a *faqīh*. He was appointed to an official government position by 'Umar Ibn 'Abdul 'Azīz. He used to report some *mursal* narrations. He died in the year 17 A. H.

146 i.e. his eternal home - Paradise or the Hell-fire.

the believers in the second. **﴾Verily, were you to know with certainty﴿** That is, were you to know without the slightest doubt when the piling up diverts you from the pursuit of the Hereafter until you come to the graves. **﴾You will certainly see the Hell-fire. Again you will see it with certainty of sight﴿** This is an explanation of the above-mentioned promise: Allāh (ﷻ) warns them that soon they, the people of the Fire shall see the Hell-fire which, if it gave off one exhalation, every favoured king and every appointed Prophet (ﷺ) would fall to his knees in fear and trembling at the sight of such awe-inspiring majesty, the terror of those whose abode it is. **﴾Then shall you be questioned that Day concerning pleasure﴿** This means, that Day, you shall certainly be questioned concerning your gratitude (or lack of it) for the benefits given to you, such as good health, security, your subsistence and so on, when you stand before Him (ﷻ). Ibn Abū Ḥātim relates, on the authority of Ibn 'Abbās that he heard 'Umar Ibn Al-Khaṭṭab say: The Messenger of Allāh (ﷺ) went out one day at noon and found Abū Bakr in the Mosque, so he said to him: "What has brought you outside at this time?" Abū Bakr replied: 'The same thing which brought you out has brought me also, O Messenger of Allāh (ﷺ)! Then 'Umar came and the Messenger of Allāh (ﷺ) said: "What has brought you out, O 'Umar Ibn Al-Khaṭṭab?" He replied: "The same thing which brought you both out." Then 'Umar sat and the Prophet (ﷺ) began to talk to them; then he said: "Do you have strength to walk to that palm tree, where you might find food, drink and shade?" They said: "Yes!" He said: "Then let us pass by the house of Ibn At-Taihan, Abul Ḥaitham Al-Anṣārī." So they went to the house and the Messenger of Allāh (ﷺ) stood before them and gave salutations of peace and asked permission to enter three times, while Umm Al-Ḥaitham came out and walked behind them, saying: "O Messenger of Allāh (ﷺ)! By Allāh (ﷻ)! I heard your greetings but I wanted you to increase your salutations upon me." The Messenger of Allāh (ﷺ) replied: "That is good." Then he said: "Where is Abul Haitham? I do not

see him." She said: "O Messenger of Allāh (ﷺ)! He is near, he has gone to bring some sweet water; come inside for he will return shortly, *Inshā Allāh*." Then she placed for them mats upon which to sit under a tree, then Abul Ḥaitham came and he was delighted to see them, and he climbed the palm tree and brought for them a cluster of dates. The Messenger of Allāh (ﷺ) said to him: "That is sufficient, O Abul Ḥaitham! He replied: "O Messenger of Allāh (ﷺ)! Eat from the unripe dates, the ripe ones and from the *taznūb*."[147] Then he brought them water and they drank from it and the Messenger of Allāh (ﷺ) said: "This is from the pleasure about which you will be asked." - A similar Ḥadīth is reported by Muslim, Abū Ya'lā, Ibn Mājah and others. It is reported on the authority of Abū Hurairah (ﷺ) that he heard the Messenger of Allāh (ﷺ) say:

"The first thing about which he (the slave) will be asked (on the Day of Resurrection) concerning the pleasure is that it will be said to him: "Did We not give you good health, and give you cold water to drink?" (Narrated by At-Tirmizī) Ibn Hibbān also narrated something similar in his "*Ṣaḥīḥ*".

It is reported from Ibn Mas'ūd (ﷺ) that the Messenger of Allāh (ﷺ) said, concerning the Words of Allāh (ﷻ) **﴾Then shall you be questioned that Day concerning the pleasure﴿**: "**﴾the pleasure﴿** means: Security and health." (Narrated by Ibn Abū Ḥātim). Zaid Ibn Aslam said, on the authority of Allāh's Messenger (ﷺ) that it refers to freedom from hunger, cold drinks and shaded houses and the perfection of creation and the pleasure of sleep. Sa'īd Ibn Jubair said it refers to drinks made from honey. Mujāhid said it means every pleasurable thing in this world. Al-Ḥasan said that pleasure includes one's meals. Abū Qilabah[148] said that pleasure includes eating ghee and honey

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147 *Taznūb*: Half-ripe dates.

148 'Abdullāh Ibn Zaid Ibn 'Amr Abū 'Āmir Al-Jarmī Abū Qilabah Al-Baṣrī: According to Ibn Ḥajr, he was a reliable reporter of Ḥadīth, a pious man, but he

with fresh bread. However, the saying of Mujāhid is the most comprehensive of all these sayings. 'Alī Ibn Abū Ṭālha said that it means healthy bodies, sight and hearing, for we will be asked about how we used these faculties, and Allāh (ﷻ) knows better than His slaves about what they did, and that is the meaning of the Words of Allāh (ﷻ):

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَـٰئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾

(الإسراء — الآية : ٣٦)

﴾Verily, every act of hearing, seeing or [feeling in] the heart will be enquired into [on the Day of Reckoning]﴿ (Qur'ān 17: 36)

Bukhārī, At-Tirmizī, An-Nasā'ī and Ibn Mājah narrated on the authority of Ibn 'Abbāṣ (ﷺ) that the Messenger of Allāh (ﷺ) said:

"There are two blessings of which many people are deceived (i.e. about which they wrong or deceive themselves): Health and leisure time." That is, they are slack, or negligent in giving thanks for them, neither making full use of them nor fulfilling their obligations in regard to them. "

It is reported from Abū Ḥurairah (ﷺ) that the Prophet (ﷺ) said: Allāh (ﷻ) will say (on the Day of Judgement): "O, son of Ādam! I made you to ride on horseback and on the camel and I gave you wives and madę you to rule and to sit upon thrones, and what thanks do you give for all that?" (Narrated by Aḥmad). This is the end of the *tafsīr* of *Sūrat At-Takāthur*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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reported many *mursal* narrations. Al-'Ajlī said about him: "There is a trace of deception in him." He died in *Ash-Shām* while fleeing the authorities in the year 104 A. H. (Or later, according to some reports).

سُـــورَةُ العَصـــر

Sūrat Al-'Aṣr

Time

Qur'ān: 103

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ وَالْعَصْرِ ۞ إِنَّ الإِنسَانَ لَفِي خُسْرٍ ۞ إِلاَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَـــاتِ وَتَوَاصَوْاْ بِالْحَقِّ وَتَوَاصَوْاْ بِالصَّبْرِ ﴾ (العصر – الآية : ١-٣)

1. By time ('Aṣr),
2. Verily, man is in loss,
3. Except those who believe and do righteous deeds and exhort one another to Truth and exhort one another to patience.

﴿By time﴾ That is, the ages during which the deeds - both good and bad - of the sons of Ādam (ﷺ) take place. Mālik said that it refers to the time of *'Aṣr* prayer, but the first explanation is more correct. Allāh (ﷻ), swears by it (time) that mankind is in loss, that is misfortune and ruin. **﴿Except those who believe and do righteous deeds﴾** Allāh (ﷻ) excludes those of mankind who believe sincerely with all their hearts and do good deeds with their hands. **﴿And exhort one another to Truth﴾** That is, in the face of misfortune or calamity, the things which have been written for us and the persecution of those who would seek to harm whoever orders the good and forbids the evil. It is reported

that Musailamah was visited by 'Amr Ibn Al-'Āṣ (ﷺ), after the Messenger of Allāh (ﷺ), had begun his mission, but before 'Amr had embraced Islām and Musailamah said to him: "What does your companion the Prophet (ﷺ) say about this time?" 'Amr replied: "A Qur'ān has been revealed to him which is concise, yet elegant." "And what is it?" inquired Musailamah. "It is: **﴾By time, Verily, man is in loss, except those who believe and do righteous deeds and exhort one another to Truth and exhort one another to patience﴿**." Musailamah thought about this for a while and then he said: "It has been revealed to me something like that." "What would that be?" asked 'Amr. He replied: "O *wabr*![149] O *wabr*! You are merely two ears and a breast and the rest of you is but a hole." Then he asked: "What do you think, O 'Amr?" 'Amr replied: 'By Allāh (ﷻ)! Surely you are aware that I know you lie!' Musailamah intended by the composition of these nonsensical verses to produce something which was the very antithesis of the clarity and conciseness of the Qur'ān; as a result it did not even convince a pagan idol-worshipper of the time. According to Aṭ-Ṭabaranī, whenever any two Companions of the Prophet (ﷺ) met, they would not part, until one of them had recited to the other *Sūrat Al-'Aṣr* and then delivered Salams upon him. Ash-Shāfa'ī said: "If the people were to ponder on this Qur'ān, it would be sufficient for them." This is the end of the *tafsīr* of *Sūrat Al-'Aṣr*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

149 *Wabr*: Hyrax, an animal described by Ibn Kathīr as resembling a cat, having long ears, and a large breast and being for the rest, very ugly.

سُــورَةُ الهمـــــزة

Sūrat Al-Humazah

The Scandalmonger

Qur'ān: 104

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِى جَمَعَ مَالاً وَعَدَّدَهُ ۝ يَحْسَــبُ أَنَّ مَالَــهُ
أَخْلَدَهُ ۝ كَلاَّ لَيُنبَذَنَّ فِي الْحُطَمَةِ ۝ وَمَآ أَدْرَاكَ مَا الْحُطَمَةُ ۝ نَارُ اللَّــــهِ
الْمُوقَدَةُ ۝ الَّتِي تَطَّلِعُ عَلَى الأَفْئِدَةِ ۝ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝ فِـــي عَمَــدٍ
مُّمَدَّدَةٍ ﴾ (الهمزة – الآية : ١-٩)

1. Woe to every scandalmonger and backbiter,
2. Who piles up wealth and counts it,
3. Thinking that his wealth will prolong his life.
4. By no means! He will surely be thrown into *al-Huṭamah*.
5. And what will convey to you what is *al-Huṭamah*?
6. It is the kindled fire of Allāh,
7. Which mounts right to the hearts,
8. And covers them entirely,
9. In extended columns.

﴿Woe to every scandalmonger and backbiter﴾ - Who holds people in contempt and belittles them, as in the Words of Allāh (ﷻ):

﴿ هَمَّازٍ مَّشَّآءِۭ بِنَمِيمٍ ﴾ (القلم – الآية : ١١)

﴿A slanderer going about with calumnies﴾ (Qur'ān 68: 11)

That is, according to Ibn 'Abbās and Qatādah, a backbiter who goes about amongst the people sowing dissension and discord between them, carrying tales and causing corruption and it is this which destroys the religion; and it is narrated by Bukhārī and Muslim that the Messenger of Allāh (ﷺ), was passing by two graves and he said: "Assuredly, they are both being punished, not for a major sin, but because one of them did not clean himself after urinating and the other used to carry tales." Imām Aḥmad has narrated that Ḥudhaifah (رضي الله عنه), said: I heard the Messenger of Allāh (ﷺ) saying: "The tale-bearer will not enter Paradise." This Ḥadīth has been narrated by all except Ibn Mājah.[150] **﴿Who piles up wealth and counts it﴾** That is, he hoards his money and occupies himself in counting it, like a miser, as in Allāh's Words:

﴿ وَجَمَعَ فَأَوْعَىٰٓ ﴾ (المعارج – الآية : ١٨)

﴿And collect [wealth] and hide it [from spending it in the cause of Allāh]﴾ (Qur'ān 70: 18)

His wealth diverts him: All day he spends counting and piling up his money and at night, he sleeps like a rotting corpse. **﴿Thinking that his wealth will prolong his life﴾** That is, he believes that his accumulated wealth will prolong his life in this world.

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150 i.e. by Bukhārī, Muslim, An-Nasā'ī, Abū Dāwūd and At-Tirmizī.

﴾By no means!﴿ That is, the matter is in no way as he supposes. **﴾He will surely be thrown into *al-Huṭamah*﴿** That is, surely, the one who piles his wealth in a miserly manner will be thrown in a crushing fire which burns up to the heart while its owner is still alive. **﴾And what will convey to you what is *al-Huṭamah?* It is the kindled fire of Allāh, which mounts right up to the hearts﴿** Thabit said: "It means it (the fire) burns them up to their hearts while they are alive." "Then," he said, "The punishment reaches its climax." - At this point, Thabit began to cry (at the thought of such terrible torment). According to Muhammad Ibn Ka'b, the fire eats away the flesh of the body until it reaches up to the heart, then it proceeds up to his throat, then it recommences with his body. **﴾And covers them entirely﴿** There is no escape for them from it, nor any relief, since, according to Ibn 'Abbās, the Arabic word *Mu`sadah* used in this verse means that it (the fire) locks all doors upon them so that there is no escape. Qatādah said it means a fire that blocks out all the light and prevents any exit from it, while Aḍ-Ḍaḥḥāk said it means an all-encompassing fire from which there is no door by which to exit. According to Abū 'Imrān Al-Jawnī:[151] "When the Day of Resurrection comes, by Allāh's command, every tyrant, every devil and every person who used to fear people (rather than Allāh ﷻ) will be fettered in irons, then Allāh (ﷻ) will order that they be thrown into the Fire and they will be covered by it, then - by Allāh (ﷻ)! - their feet will not be able to obtain any surface on the ground ever; nor will they be able to see the sky from it, nor will their eyes ever be able to close in sleep, nor - by Allāh (ﷻ) - will they taste

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151 'Abdul Mālik Ibn Habīb Al-Azadī (or Al-Kindī) Abū 'Imrān Al-Jawnī: He is most well-known as Abu 'Imrān; according to Ibn Ḥajar, he is a reliable reporter of Ḥadīth, he died in the year 28 A. H. or later.

therein any cold (refreshing) drinks - ever." (Narrated by Ibn Abū Ḥātim) **﴾In extended columns﴿** 'Aṭiyah Ibn 'Awfī said it means columns of iron, while As-Suddī said it means columns of fire. Qatādah said that according to Ibn 'Abbās, it means the doors (of the fire) are extended. Al-'Awfī also attributes to Ibn 'Abbās that it means that Allāh (ﷻ) will place them in the Fire with extended columns over them, buttressed by supports to which they are chained by their necks and the doors are locked upon them. Qatādah also said: "We used to say that they are punished with columns of fire." This was the preferred explanation of Ibn Jarīr, while Abū Ṣālih said that the verse means: In heavy shackles (which bind them). This is the end of the *tafsīr* of *Sūrat Al-Humazah*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سُـــورَةُ الْفِيـــل

Sūrat Al-Fīl

The Elephant

Qur'ān: 105

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ أَلَمْ تَرَ كَيْفَ فَعَـــلَ رَبُّكَ بِأَصْحَـــابِ الْفِيلِ ۞ أَلَمْ يَجْعَلْ كَيْدَهُـــمْ فِـــي
تَضْلِيلٍ ۞ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۞ تَرْمِيهِم بِحِجَارَةٍ مِّـــن سِـــجِّيلٍ ۞
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴾ (الفيل – الآية : ١-٥)

1. Have you not seen how your *Rabb* dealt with the owners of the elephant?
2. Did he not make their plot go astray?
3. And sent against them birds in *abābeīl*,
4. Striking them with stones of *sijjīl*.
5. And made them like *'asf*, eaten.

Allāh (ﷻ), mentions in this Qur'ān one of the many blessings which He (ﷻ) showered on the people of Quraish: How He kept away from them the people of the elephant,[152] who intended to destroy the Ka'bah and erase all trace of it from the earth. But Allāh (ﷻ) destroyed them, thwarting their plans and making their efforts in vain. The owners of the elephant were Christians

152 The army came from Yemen, which was at that time part of the Abyssinian Empire. The Commander of the army was Abraha Al-Ashram.

and as such, their religion was closer to the True Religion (Islām) than that of the pagans of Makkah; however, these events took place in the year in which the Messenger of Allāh (ﷺ), was born and so it was Allāh's Will that nothing should happen to the Ancient House (the Ka'bah), since the time was near when Muhammad would receive the Message. It was not the case that Allāh (ﷻ) favoured the people of Quraish over the Abyssinian owners of the elephant, but He wished to preserve the Ancient House as He wanted to Honour it and Glorify it and make it a place of respect by sending the Prophet (ﷺ) who was unlettered, the Seal of the Prophets. It has already been mentioned in the story of the people of the ditch[153] that Dhu Nawās, the last King of *Ḥimyar*, who was a polytheist was the one who ordered the killing of the Believers in the ditch of fire. They were Christians and their number was twenty thousand and none of them except one escaped and he fled to Shām where he sought protection from the King, who was also a Christian. The King, Qaisar, wrote to the King of Abyssinia who was closer to the home of the man. The King, An-Najashī, sent with him two Governors: Aryāt and Abraha Ibn As-Sabaḥa Abū Yaksūm, along with a great army. The army entered Yemen and began searching the houses and looting. They found Dhu Nawās and executed him by drowning him in the sea. Thus Yemen became a part of the Kingdom of Abyssinia, with Aryāt and Abraha as its Governors; however, they continually disagreed about matters and fought each other until one of them said to the other: "There is no need for our two armies to fight, instead let us fight each other (in single combat) and the one who kills the other will be Ruler of Yemen. So they fought each other and behind each man was a channel. Aryāt gained the upper hand and attacked Abraha

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153 See the *tafsīr* of *Sūrat Al-Burūj*.

and struck him with his sword and split his nose and mouth and slashed his face, but Abraha's guard attacked Aryāt and killed him and Abraha returned, wounded to Yemen where he was treated for his injuries and recovered. He then declared his independence from Abyssinia by organizing the army into the Army of Yemen. Then the King of Abyssinia, An-Najashī wrote to him, blaming him for what had happened to Aryāt and threatened him, saying that he swore to tread on the soil of Yemen and he cut off his forelock.[154] When Abraha read this, he sent gifts and precious objects to An-Najashī to soften him and flatter him and a sack containing soil from Yemen that the King might walk upon it and thus fulfill his oath, and he also cut off his forelock and sent it to the King. When An-Najashī received this, he was pleased with Abraha and gave him his approval. Then Abraha wrote to An-Najashī that he would build for him a church in Yemen the like of which had never been seen before and it was a huge church, built in San'a', tall and beautifully crafted and decorated on all sides. The Arabs called it: *Al-Qalīs* because of its tallness, and whoever looked at it, would have his head-dress (*qalansuwah*) in danger of falling off as he tilted his head back. Then Abraha Al-Ashram had the idea to force the people to make their pilgrimage to his magnificent church, instead of to Makkah. He announced this in Yemen, but it was rejected by the Arabs from the tribes of 'Adnān and Qaḥtān; and Quraish were infuriated by it, so much so that one of them went to Yemen and relieved himself in the church. When its custodians saw what he had done, they reported it to Abraha, saying: One of Quraish had done this in anger over his House (the Ka'bah) in whose place you have appointed this church. Abraha, on hearing this, swore to march to Makkah and destroy

154 As a practical expression of his vow to retake Yemen.

the Ka'bah, stone by stone. Muqātil Ibn Sulaimān narrates that some people of Quraish entered the church and set it alight and it was a very windy day which caused the fire to spread rapidly, burning the church to the ground, and because of this Abraha prepared an army to march on the Ka'bah and destroy it and it was a huge army so that none might prevent it from carrying out its mission. He took along a great, powerful elephant, the like of which had never been seen and it was called Mahmūd, a gift, it was said from An-Najashī, the King of Abyssinia and it is reported that he had with him eight other elephants; their number was also reported to be twelve, plus the large one, Mahmūd - and Allāh (ﷻ) knows best. It was the intention to fasten chains to the pillars of the building and then make the elephants pull on them until the structure was destroyed. When the Arabs heard of the army's approach, they called on all the Arabs to join together to defeat Abraha. This they set out to do, headed by a noble from Yemen whose name was Dhu Nafar. They joined battle with Abraha, but were defeated by him, by Allāh's Will. Dhu Nafar was captured and taken along with the army of Abraha, and the army continued on its way until it was confronted by Nufail Ibn Habīb Al-Khath'āmī along with his people, but they were defeated in their turn by Abraha and he captured Nufail and wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Ḥijāz.[155] When they approached the city of At-Ta'if, its people went out to Abraha and attempted to appease him, fearful for their place of worship - which they called *Al-Lāt* - and Abraha treated them with deference and they sent with him a man named Abū Raghāl as a guide and when they reached a place known as Al-Maghmas, which is near to Makkah, he sent his troops on a

155 Al-Hijāz: An area in western Arabia, including Jeddah, Makkah and Madīnah.

foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to 'Abdul Muṭṭalib (the grand-father of the Messenger of Allāh (ﷺ). The leader of this expedition was a man named Al-Aswad Ibn Maqsūd. Abraha sent an emissary to the people of Makkah and commanded him to seek an audience with the head of the nobles of Quraish and to inform them that the King will not harm the people of Makkah unless they try to frustrate the destruction of the Ka'bah; so the emissary, whose name was Ḥanatah approached the city and he was directed to 'Abdul Muṭṭalib Ibn Hashim, to whom he relayed Abraha's message. 'Abdul Muṭṭalib replied: "By Allāh (ﷻ)! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allāh (ﷻ), and the house of His *Khalīl*,[156] Ibrahim, and if He wishes to prevent him (Abraha) from (destroying) it, it is His House and His Sacred Place (i.e. He will do so). And if He lets him approach it, by Allāh (ﷻ)! We have no means to defend it from him." So Ḥanatah told him: "Come with me and tell him (Abraha) that." And so 'Abdul Muṭṭalib did so and when Abraha saw him, he was impressed by him, because 'Abdul Muṭṭalib was said to be a powerful, good-looking man. And so Abraha sat with him on the ground and asked his translator to inquire what it was that the leader of Quraish wanted of him. 'Abdul Muṭṭalib replied: "I want the King to return my camels which he has taken from me and they are two hundred in number." Abraha answered: "I was impressed by you when I first saw you, but now I would withdraw from you, having spoken to you. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation

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156 *Khalīl*: The meaning of this word is friend but here it means most loved, however, this word hardly does justice to Allāh's noble and illustrious Prophet, Ibrāhīm (ﷺ).

of) your religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it?" 'Abdul Muṭṭalib replied: "Verily, I am the *Rabb* of the camels, as for the House, it has its *Rabb* who will prevent its destruction." Abraha said: "No one can prevent me." 'Abdul Muṭṭalib answered: "Then do so." (i.e. I do not believe you can do so, but if you think you can, then do it). It is said that a number of the nobles of Quraish accompanied 'Abdul Muṭṭalib and offered Abraha a third of the wealth of the tribe of Tihamah if he would retreat from the House, but he refused and returned 'Abdul Muṭṭalib's camels to him. 'Abdul Muṭṭalib then returned to his people and ordered them to leave Makkah and ascend to the top of the mountains, fearful of the excesses which might be committed by the army, then he took hold of the metal ring of the door of the Ka'bah and along with a number of Quraish, he called upon Allāh (ﷻ) to give them victory over Abraha and his army thus: "There is no matter more important to any man right now than the defence of his livestock and property, so O my *Rabb*! Prevent the unbelievers from (destroying) Your property, for no one can prevent them except You. Let not their cross and all which they have (soldiers, elephants etc.) conquer that which is Yours, that which You have." According to Ibn Is-hāq, then 'Abdul Muṭṭalib sent away the metal ring of the door of the Ka'bah (that it might not be damaged or stolen) and they left the Ka'bah and ascended to the tops of the mountains. Ibn Is-hāq also says that the Makkans left a hundred she-camels tied up near the House of Allāh (ﷻ), hoping that some of the soldiers would steal them and thus incur the Vengeance of Allāh (ﷻ); so when Abraha was about to enter the sacred city of Makkah and he had prepared the elephant whose name was Mahmūd, and prepared his army, the elephant was turned towards the Ka'bah when Nufail Ibn Habīb approached it and spoke in its ear saying:

"Kneel, Mahmūd! Then turn around and return directly to whence you came, because you are in the Sacred City of Allāh (ﷻ)." Then he released the elephant's ear and it knelt, after which Nufail Ibn Habeeb left and hastened to the mountains to join the other Makkans. Abraha's men beat the elephant in an attempt to make it rise. They beat him about the head with axes and attempted to make him rise using hooked staffs, but it refused. So they directed him to return towards Yemen, and he rose and walked quickly, then they turned him towards Shām and he did likewise, then they turned him towards Makkah and he sat down again. Then Allāh (ﷻ) sent against them birds from the sea, like swallows and herons, each one carrying three stones like chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of Abraha's army was destroyed by them - many of them fled in panic along the road asking about the whereabouts of Nufail that he might point out to them the way home; Nufail however, was at this moment at the top of the mountain, observing the rout, witnessing the punishment which Allāh (ﷻ) had sent to the people of the elephant. Where will they flee when the One True God is the Pursuer? For Al-Ashram is defeated and not the victor. According to Al-Waqidi, when they mobilized the army and prepared the elephant to enter the city, no matter how they tried, the elephant would not turn in the direction of Makkah, though it would move in any other direction. When they tried to make him turn towards the Sacred House, he would lie down and trumpet loudly. Abraha began to harangue the elephant's driver and beat him that he should compel the elephant to enter the Sacred Place, the altercation becoming protracted. During this time, 'Abdul Muṭṭalib and a number of the nobility of Makkah - among them Mat'am Ibn 'Adī, 'Amr Ibn 'Ā'id Ibn 'Imrān Ibn Makhzūm, Mas'ūd Ibn 'Amr Ath-Thaqafī - were standing on the

mountain of Ḥira` observing the doings of the army, including their attempts to make the elephant move towards the city and all in all, it was an amazing spectacle, for as they were so involved, suddenly the birds which had been sent by Allāh (ﷻ) arrived, and they were small, yellow birds, smaller than doves; their feet were red and each of them carried three stones and they circled around the army and unleashed their stones, destroying them. According to Muhammad Ibn Is-hāq, they brought two elephants: Mahmūd and another; and while Mahmūd sat, refusing to move, the other elephant was pelted with stones. According to Wahb Ibn Munabbih, they had a number of elephants, Mahmūd being the King's elephant; and while Mahmood laid down, the other elephants would follow his example; one other was very bold and tried to lead the rest, and this one was pelted with stones, after which the rest of them fled. According to 'Aṭā` Ibn Yasar and others,[157] not all of the army died at once - some of them were destroyed immediately, while others took time to die - slowly, in agony, their flesh falling away from them as they fled. Abraha was amongst the latter group, for he died on the journey back to Yemen in a place called Khath'am. According to Ibn Is-hāq, they fled in wild panic, collapsing everywhere. Abraha was struck on the body and they carried him out while the flesh was falling from his body and they took him to San'a'. It was said that his body was like that of a small bird and that he lingered on in agony until his chest was split open up to the throat. Muqātil Ibn Sulaimān has reported that Quraish obtained a great amount of wealth from the plunder which came to them from the stricken army. 'Abdul

157 'Aṭā` Ibn Yasār Al-Hilālī Abū Muhammad Al-Madanī: According to Ibn Ḥajar, he was a reliable reporter of Ḥadīth and a pious man. He died in the year 94 A. H. Or later, according to some other reports.

Muṭṭalib is said to have amassed enough gold to fill a large crater. Ibn Is-hāq says that this was the first time that the diseases, measles and smallpox had been seen among the Arabs and that they began to be affected from this time by misfortune. This was also reported from 'Ikrimah with a sound chain of narrators. Ibn Is-hāq reports that when Allāh (ﷻ) sent Muhammad (ﷺ) it was considered a great mercy and blessing from Him upon Quraish, and so the two Qur'ān Quraish and Al-Feel were revealed, pointing out to the Arabs that Allāh (ﷻ) had favoured them with many blessings and had they but accepted the Messenger of Allāh (ﷺ), they would have remained custodians of the Ka'bah and continued to enjoy Allāh's Blessings. ﴾*abābīl*﴿ According to Ibn Hisham, this means in flocks or large numbers, while to the Arabs, the word ﴾*sijjīl*﴿ means harsh pelting. According to some scholars, the word *sijjīl* is Persian in origin and is a corruption of the two words *sinj* and *jeel*, the former meaning a stone and the latter meaning clay, and that the meaning therefore is stones of (hard) clay. ﴾*'aṣf*﴿ means the stalks left behind after the wheat has been harvested. Sa'eed Ibn Jubair said that it means straw and in a second narration attributed to him, that it means wheat leaves. It is also attributed to him that he said that *'aṣf* means straw and that eaten (*ma'kūl* in Arabic) means the chaff which is fed to the livestock, and Al-Ḥasan Al-Baṣrī said likewise. Ibn 'Abbās said that ﴾*'aṣf*﴿ means the covering of the corn and the husk of the wheat. Ibn Zaid said that it is the leaves of vegetation after they have been eaten by cattle and excreted and became filth, so that the meaning of the words in the verse is that Allāh (ﷻ) annihilated them and frustrated their plot and visited His Wrath upon them, killing most of them (at once) while none escaped to return to Yemen except those who were injured and later perished as did their King, Abraha, whose chest was split open, revealing his heart by

the time he reached his home, where he related to his people what had befallen the great army, and then died. His son, Yaksūm succeeded him and then after him came his brother, Masrūq Ibn Abraha. Then Saif Al-Ḥimyarī went to Kisrā and obtained his support against Yemen and he invaded it with an army supplemented by troops from Kisrā, and by Allāh's Will, they were successful and won the Kingdom. Then there came to him delegations from amongst the Arabs to congratulate him. Ibn Is-hāq reports that 'Ā'ishah said: "I saw the driver and the guide of the elephant and they were both blind and crippled and begging for food in Makkah." This was also reported by Al-Waqidī. The driver's name was Anees. It is mentioned in a Ḥadīth how, on the day of Ḥudaibiyah, the Prophet (ﷺ) looked down on Quraish from a high vantage point and his camel lay down; his Companions tried to make her rise without success and so they assumed that she was being stubborn, but the Messenger of Allāh (ﷺ) informed them that the One Who had stopped her was the same Who had caused the elephant of Abraha to lie down. Then he said: "And by Him in Whose Hand is my soul, none shall ask of me anything today concerning any matter which is not forbidden, except that I shall agree to it." Then he called upon the she-camel to rise and it did so. (Narrated by Bukhārī). It is likewise narrated by Bukhārī and Muslim that the Messenger of Allāh (ﷺ) said, on the day of the fall of Makkah to the Muslims: "Verily, Allāh prevented the elephant from (destroying) Makkah and He has made His Messenger and the true Believers victors over it, and now the forbiddance of fighting in its precincts is once more in force, as it was so yesterday. Let those who are here inform those who are absent (of this forbiddance)." This is the end of the *tafsīr* of *Sūrat Al-Fīl*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سورة قريش

Sūrat Quraish

Qur'ān: 106

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ لِإِيلَافِ قُرَيْشٍ ۞ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۞ فَلْيَعْبُدُوا رَبَّ هَـٰذَا الْبَيْتِ ۞ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ﴾ (القريش – الآية : ١-٤)

1. For the taming of Quraish,
2. For their taming, [We cause] the caravans to set forth in winter and in summer.
3. So let them worship the *Rabb* of this House.
4. Who has fed them against hunger and has made them safe from fear.

It was said by Muhammad Ibn Is-hāq and 'Abdul-Rahmān Ibn Zaid Ibn Aslam that this *Sūrah* is connected to the previous *Sūrat Al-Fīl*, because they assert that Allāh (ﷻ), is saying: When We protected Makkah from the elephant and destroyed its people, it was for the taming of Quraish and their community in their city, in safety. It was also said that they were accustomed to travelling in caravans to Yemen in winter and Ash-Shām in summer for trade and other purposes and that they would return to their city in safety without let or hindrance because of their privileged status as the custodians of sacred House of Allāh (ﷻ) and that whoever recognized them would respect them and

travel with them in order to protect them; and this was their situation, both in winter and in summer. According to Ibn Jarīr, the correct explanation of this verse is that Allāh (ﷻ) is saying: Be amazed at the taming of Quraish and My Blessings upon them, because the consensus of Muslim opinion is that they are two separate *Sūrahs*, independent of each other. Then Allāh (ﷻ) indicates to them the obligation of expressing thanks and gratitude to Him by worshipping Him Alone: **﴾So let them worship the *Rabb* of this House.﴿** That is, worship the One True Deity in Islamic monotheism Who has made their lives and their city safe and inviolate, as in the Words of Him, All-High:

﴿ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴾ (النمل – الآية : ٩١)

﴾[Muhammad] have been ordered only to worship the *Rabb* of this city [Makkah], Who has sanctified it and to Him belongs everything and I have been ordered to be one of those who submit to Him.﴿ (Qur'ān 27: 91)

﴾Who has fed them against hunger﴿ That is, He is the *Rabb* of the House and it is He who has fed them against hunger. **﴾And has made them safe from fear.﴿** He has preferred them over other communities by granting them safety from fear, so let them then worship Him Alone, without associating any partners with Him, without worshipping graven images or setting up equals to Him; and whoever responded positively to this command, Allāh (ﷻ) has granted him the best in this life and in the Hereafter, while whoever disobeys Him will receive neither, as Allāh (ﷻ) says:

﴿ وَضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَداً مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُواْ

يَصْنَعُونَ ۝ وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴾ (النحل – الآية : ١١٢-١١٣)

﴾Allāh has set forth the parable of a village which was safe and at peace and provision came to it [from Allāh] bountifully from every quarter, but they rejected the Grace of Allāh and so Allāh let them taste [what it feels like to be clothed in] the garb of hunger and fear because of that which they used to do. Then a Messenger from amongst them came to them, but they rejected him and so the punishment [of Allāh] took hold of them, for they were wayward transgressors.﴿ (Qur'ān 16: 112-113).

It is reported on the authority Asmā' Bint Yazīd that she said: "I heard the Messenger of Allāh (ﷺ) say: "Woe to you, Quraish! For the taming of Quraish." (Narrated by Ibn Abū Ḥātim).

It is also narrated, on the authority of Usāmah Ibn Zaid, that he said: I heard the Messenger of Allāh (ﷺ) say:

"For the taming of Quraish: For their taming, We cause the caravans to set forth in winter and in summer. And He will judge (you), oh, people of Quraish! Worship the *Rabb* of this House, Who feeds you against hunger and has made you safe from fear." (Narrated by Ibn Abū Ḥātim)

In these words it was narrated on the authority of Usāmah Ibn Zaid, but it should be: ...on the authority of Asmā' Bint Yazīd, whose nickname was Umm Salamah and she was one of the *Anṣār*. It is likely that this mistake took place during the recording of the Ḥadīth, or in its first narration, and Allāh (ﷻ) knows best. This is the end of the *tafsīr* of *Sūrat Quraish*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سـورة الماعـون

Sūrat Al-Ma'ūn

Small Kindnesses

Qur'ān: 107

In the Name of Allāh, the All-Compassionate All-Merciful

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۞ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۞ وَلاَ يَحُضُّ
عَلَى طَعَامِ الْمِسْكِينِ ۞ فَوَيْلٌ لِّلْمُصَلِّينَ ۞ الَّذِينَ هُمْ عَن صَلاَتِهِمْ
سَاهُونَ ۞ الَّذِينَ هُمْ يُرَآءُونَ ۞ وَيَمْنَعُونَ الْمَاعُونَ ﴾ (الماعون – الآية : ١-٧)

1. Do you see the one who denies the *Dīn*?
2. For such is he who rejects the orphan,
3. And encourages not the feeding of the poor.
4. So woe to the worshippers,
5. Who are neglectful of their prayers,
6. Those who merely want to be seen,
7. And refuse al-Ma'ūn.

❬Do you see the one who denies the *Dīn*?❭ Allāh (ﷻ), asks: Have you seen, O Muhammad (ﷺ), the one who rejects the *Dīn*? – That is, the Appointed Time, the Requital and the Reward.

❬For such is he who rejects the orphan❭ That is, he coerces and oppresses the orphan, denying him his rights, refusing to feed him, or give him any aid.

﴾And encourages not the feeding of the poor﴿ As Allāh (ﷻ) says:

﴿ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴾ (الفجر – الآية : ١٩)

﴾No. indeed they do not honour the orphan, nor do they encourage the feeding of the poor﴿ (Qur'ān 89: 17)

That is the one in need who has nothing, he does not support or maintain him or supply his needs. **﴾So woe to the worshippers who are neglectful of their prayers﴿** According to Ibn 'Abbās (ﷺ), and others, this verse refers to the hypocrites who pray in public but not in private. And for this reason He says: **﴾to the worshippers﴿** who are amongst those who pray and at first they are steadfast in their prayers, then they become neglectful of them either entirely, according to Ibn 'Abbās, or become careless about praying on time until they pray them outside their prescribed time. – This was said by Masrūq and Abū Aḍ-Ḍhuḥā.

'Aṭā' said: "Praise be to Allāh (ﷻ), Who said: **﴾neglectful of their prayers﴿** and He did not say: neglectful in their prayers." However, the wording of the verse is comprehensive and covers both meanings, and whoever is neglectful by delaying his prayers, or is careless in implementing the prescribed Sunnah in prayer or fulfilling its conditions, or does not pray with a fitting sense of humility and does not reflect on the meaning is considered neglectful, but he who shares some of the above characteristics has a mention in this verse, while he who bears all these characteristics may be considered a hypocrite in his actions as confirmed by the Ḥadīth of Bukhārī and Muslim, that the Messenger of Allāh (ﷺ), said: "This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite – he sits and observes the sun until it is between

the horns of Satan,[158] then he quickly prays four *rakās* in which he barely remembers Allah (ﷻ)." The prayer referred to is '*Aṣr* prayer and the delay is until the end of the permitted time and this is a time at which it is hated to offer prayers, when the hypocrite rapidly performs his prayer (so that his movements resemble the rapid pecking of a chicken), hastily, without a fitting sense of humility. Likewise, the one who prays in order to be seen by others, not to gain the pleasure of Allāh (ﷻ), is like the one who doesn't pray at all. Allāh (ﷻ) says:

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوٓاْ إِلَى الصَّلَاةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلاً ﴾ (النساء – الآية : ١٤٢)

﴾Surely, the hypocrites think that they are deceiving Allāh, but He is over-reaching them: When they stand up in prayer they pray in a lazy, careless manner in order to be seen by others and little do they hold Allāh in remembrance﴿ (Qur'ān 4: 142)

And Allāh (ﷻ) says here: **﴾who are neglectful of their prayers﴿** Aṭ-Ṭabranī says: The Messenger of Allāh (ﷺ) said: "Surely in Hell there is a valley (which is so terrible) that the Hell-fire wishes it were not part of it four hundred times a day. It has been prepared for those from the community of Muhammed who do actions in order to be seen doing them..."

Imām Aḥmad narrates that the Messenger of Allāh (ﷻ) said: "Whoever did an action in order to gain a good reputation, Allah (ﷻ) will make him despised and degraded." However, if a person performs a deed which is seen by the people and it pleases them, while he intends it for Allāh (ﷻ), then there is no sin on him in this, and the proof is the narration of Abū Ḥurairah (ﷺ): I was praying when a man entered and this pleased me, so I

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[158]Between the horns of Satan: At the end of '*Aṣr* time, late mid-afternoon.

told the Messenger of Allāh (ﷺ) about it, and he said: "Two rewards have been written for you – the reward of praying in secret and the reward of being seen."[159]

Ibn Jarīr says that the Messenger of Allāh (ﷺ) said: **﴾who are neglectful of their prayers﴿** - They are those who delay their prayers and do not pray them at the right time. Delaying the prayer may simply mean praying it late, or it may mean not praying at all, or it may mean delaying the prayer until the prescribed time has expired.

﴾And refuse *al-Ma'ūn*﴿ They do not behave well in worship, nor do they behave well towards their fellow man; will not even lend to those in need, though it would be returned to them, nor do they like to pay *Zakāh* or other forms of charity. Ibn Abū Nujaih says that 'Alī (رضي الله عنه) said the word *al-Ma'ūn* means *Zakāh*, and this was also related by As-Suddī; it was also attributed by more than one person to Ibn 'Umar (رضي الله عنه). Many narrations suggest that the word is more general than this and even includes things commonly shared such as buckets and spades and axes etc. It is narrated that the Messenger of Allāh (ﷺ) was asked what is *Al-Ma'ūn* and that he replied: "The stone (i.e. pots and pans etc.), the iron (i.e. axes, spades etc.) and all such things." – and Allāh (ﷻ) knows best. This is the end of the *tafsīr* of *Sūrat Al-Ma'ūn*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[159]Abū Ḥurairah (رضي الله عنه) was pleased that the man saw him because his intention was to show the man the proper prayer, no to show off.

سـورة الكوثـر

Sūrat Al-Kawthar

A River in Paradise

Qur'ān: 108

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ إِنَّآ أَعْطَيْنَاكَ الْكَوْثَرَ ۞ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۞ إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ ﴾

(الكوثر – الآية : ١-٣)

1. **Verily, We have given you *Al-Kawthar*,**
2. **So turn in prayer to your *Rabb* and sacrifice,**
3. **For he who makes you angry, he will be cut off.**

It is narrated that Anas Ibn Mālik said: The Messenger of Allāh (ﷺ) was dozing and then he raised his head and smiled, then either he said to them (the Companions), or they said to him. "Why did you laugh?" Then he said: "Verily, a *Sūrah* has been revealed to me." Then he recited: ﴾**In the Name of Allāh, the Most Beneficent, the Most Merciful, Verily we have given you *Al-***

Kawthar ❵...to the end of the *Sūrah*. Then he asked: "Do you know what *Al-Kawthar* is?" They replied: "Allāh (ﷻ) and His Messenger (ﷺ) know best." He said: It is a river granted to me by my *Rabb*, the Almighty, the All-powerful in Paradise, in which is great goodness; its drinking vessels are as (limitless as) the heavenly bodies. It refuses to allow one of the slaves to drink, and the Prophet (ﷺ) will say: "O my *Rabb*! He is one of my community." But it will be said to him: "You know nothing of the innovations (in religion) that they practiced after you."

It has been narrated about the pool of *Al-Kawthar* that it has two streams running into it from the heavens which emanate from the river known as *Al-Kawthar* and its drinking vessels are as limitless as the stars in the sky.

(Narrated by Muslim, Abū Dāwūd and An-Nasā'ī) Many qurrā'[160] have taken this as proof that the *Sūrah* was revealed in Madīnah, while many *fuqahā'* have deduced from it that the *Bismillāh* is an integral part of the *Sūrah* and that it was revealed along with it.

As for the Words of Allāh (ﷻ): ❴**Verily, we have given you Al-Kawthar**❵ it has already been mentioned that *Al-Kawthar* is a river in Paradise and Imam Aḥmad has narrated, on the authority of Anas, that he recited this *Sūrah* and then he said: The Messenger of Allāh (ﷺ) said: "I have been given *Al-Kawthar* and it is a flowing river in Paradise which does not flow along a normal channel, but instead its banks are domes of pearl and I struck its earth with my hand and it was a strong-smelling musk, and its pebbles were pearls." Ibn Jarīr has narrated on the

[160] Qurrā': Scholars of Qur'ānic recitation.

authority of Anas (ﷺ), that he asked the Messenger of Allāh (ﷺ) about *Al-Kawthar* and he said: "It is a river in Paradise, given to me by my *Rabb,* whose colour is whiter than milk and whose taste is sweeter than honey; upon it are birds whose necks are like those of camels." 'Umar said: "O Messenger of Allāh (ﷺ) ! It is an ostrich." He replied: "Its meat is more delicate and tender than that, O 'Umar."

Bukhārī relates on the authority of Ibn 'Abbās, that he said *Al-Kawthar* is the blessings bestowed on the Messenger (ﷺ) by Allāh. Abū Bishr then told Sa'īd Ibn Jubair (who narrated this from Ibn 'Abbās): "But people say that it is a river in Paradise." Sa'eed replied: "The river in Paradise is from the blessings of this world and the Hereafter." And it has been confirmed that Ibn 'Abbās also explained it (*Al-Kawthar*) as being a river.

Ibn Jarīr narrates on the authority of Ibn 'Abbās that he said: "*Al-Kawthar* is a river in Paradise, its banks are of gold and silver and its bed is of precious stones and pearls and its water is whiter than snow and sweeter than honey." Something very similar was narrated on the authority of Ibn Umar and At-Tirmizī narrates something like it in a *mawqūf* form,. While Aḥmad has narrated it in a *marfū'* form.

﴾So turn in prayer to your Lord and sacrifice﴿ That is, since We have given you such blessings in this world and in the Hereafter, including the river described previously, then devote your obligatory and your optional prayers to your *Rabb* Alone, likewise your sacrifices and all your acts of worship. Worship Him Alone, without associating any partners with Him and sacrifice in His Name Alone, without associating any partners with Him, as in the Words of Allāh (ﷻ):

﴿ قُــلْ إِنَّ صَـــلاَتِي وَنُسُـــكِي وَمَحْيَـــايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَـــــالَمِينَ ﴾
(الانعام – الآية : ١٦٢)

﴿Say: "Verily, my prayers and my sacrifice and my life and my death are for Allāh, the Lord of the worlds. No partners has He, this I have been commanded to do and I am the first to submit [to Allāh]." ﴾ (Qur'ān 6: 162)

Ibn 'Abbās, 'Aṭā', 'Ikrimah, Mujāhid and Al-Ḥasan are all agreed that the word *naḥr* means *ḥalāl* slaughter – Most of the scholars from amongst the pious *Salāf* agreed with this and it is contrary to the practices of the idolaters who prostrated themselves before false gods and sacrificed animals in their name. Allāh (ﷻ), says:

﴿ وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ ﴾ (الانعام – الآية : ١٢١)

﴿And do not eat of that which was not slaughtered in the name of Allāh﴾ (Qur'ān 6: 121).

The word *naḥr* was also interpreted as meaning the position of the hands when slaughtering and to the raising of the hands in prayer, at the time of the opening *takbīr*[161](in the prayer) and an instruction to face the *Qiblah*[162] when slaughtering; but all of these sayings are very unusual, and the correct interpretation is the first, i.e. that it refers to *ḥalāl* slaughter. Because of this, the Messenger of Allāh (ﷺ) used to pray '*Eid* prayer before slaughtering an animal, and he said: "Whoever prayed and then slaughtered has performed the slaughter (correctly) and whoever slaughtered before prayer, there is no slaughter for

[161]*Takbīr*" Saying: "*Allahu Akbar*!" (Allāh is Greater).

[162]The *Qiblah*: The direction which Muslims face when they pray, i.e. the Ka'bah in Makkah.

him." Then a Companion named Abū Bardah stood up and said: "O Messenger of Allāh (ﷺ)! I have slaughtered my sheep before the prayer for I knew that today was a day on which the meat would be desirable (for slaughter)." He said: "Your sheep is merely meat (i.e. is not acceptable as a sacrifice)." Abū Bardah then asked: "I have a young, female goat which is dearer to me than two sheep – is this sufficient recompense from me?" The Prophet (ﷺ) replied: "It would recompense you but it would not recompense anyone after you." The correct interpretation of the verse,. according to Ibn Jarīr is: So make all your prayers for your *Rabb* and for Him Alone and for no other, neither partner, nor deity; likewise make your sacrifices for Him Alone, not to any idols – in gratitude to Him for the provision and generosity which He has given you which is without equal.

﴾For he who makes you angry, he will be cut off﴿ That is, the one who hates you, O Muhammad (ﷺ), and hates that which you have brought (i.e. the Message of guidance, truth and proof most clear, and light most evident) is defective, insignificant, despised and is cut off (from remembrance)

According to Ibn 'Abbās, Mujāhid, Sa'īd Ibn Jubair and Qatādah, the Sūrah was revealed in regard to Al-'Āṣ Ibn Wā'il, for it was said that Al-'Āṣ Ibn Wā'il used to say, whenever Allāh's Messenger (ﷺ) was mentioned: "Leave him, for he is a man who is cut off and is of no consequence, and if he were killed, he would be forgotten." And so Allāh (ﷻ) revealed this *Sūrah.*

It was also said that it was revealed concerning 'Uqbah Ibn Abū Mu'aiṭ.

Ibn 'Abbās and 'Ikrimah are reported to have said that it was revealed in regard to K'ab Ibn Al-Ashraf and a number of the pagans of Quraish.

Al-Bazzār reports from Ibn 'Abbās (ﷺ) that K'ab Ibn Al-Ashraf approached Makkah and the people of Quraish said: "You are their leader (i.e. the people of Makkah). Do you not see this weak, feeble, despised man, who is without family or any who might help him and who is cut off from his own people? He claims that he is better than we! We are the people of (the House of) the pilgrims, the custodians (of the Ka'bah), the suppliers of water (to the pilgrims)." He said: "You are better than he." So Allāh (ﷻ) revealed this *Sūrah*. This is an authentic narration.

'Aṭā' said that it was revealed concerning Abū Lahab; this was when the Prophet's son died and Abū Lahab went to the polytheists and said: "When his sons die, he will no longer be remembered." Far from that! On the contrary, Allāh (ﷻ) has preserved his memory for all the world to witness and has placed the responsibility of (implementing) His Revealed Law upon their shoulders forever, until the Day of Congregation and the appointed time arrives – peace and blessings of Allāh (ﷻ) be upon him always till the Day of Assembly. This is the end of the *tafsīr* of *Sūrat Al-Kawthar* all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

سـورة الكافـرون

Sūrat Al-Kāfirūn

The Disbelievers

Qur'ān: 109

In the Name of Allāh,
the All-Compassionate All-Merciful

﴿ قُلْ يَأَيُّهَا الْكَافِرُونَ ۝ لاَ أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلاَ أَنتُمْ عَابِدُونَ مَآ
أَعْبُدُ ۝ وَلاَ أَنَآ عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلاَ أَنتُمْ عَابِدُونَ مَآ أَعْبُدُ ۝ لَكُمْ دِينُكُمْ
وَلِيَ دِينِ ﴾ (الكافرون – الآية : ١-٦)

1. Say: "Oh you who disbelieve!
2. I do not worship that which you worship,
3. Nor do you worship that which I worship.
4. Nor will I worship that which you have been worshipping,
5. Neither will you worship that which I worship.
6. To you your religion and to me mine."

It is narrated by Muslim that the Messenger of Allāh (ﷺ), used to recite this *Sūrah* with *Sūrat Al-Ikhlās* in the two *rak'ahs* following *ṭawāf*[163] of the Ka'bah; it is also narrated by Muslim that he used to recite them in the two *rak'ahs* of *fajr* prayer; and Imām Aḥmad narrates that the Messenger of Allāh (ﷺ) used to

[163] *Ṭawāf*: Circumambulation.

recite them in the two *rak'ahs* before *fajr* prayer and in the two *rak'ahs* of *maghrib* prayer.

It has also been narrated that *Sūrat Al-Kāfirūn* is equivalent to one quarter of the Qur'ān. The Prophet (ﷺ) also said: "Read: **﴾Say: "O you who disbelieve," ﴿**, then sleep at the end of it because it is freedom from *shirk*."[164] This *Sūrah* is freedom from *shirk* and it is an order to purify our faith [(for Allāh (ﷻ) Only)] and the Words **﴾Say: "O you who disbelieve," ﴿** includes all those who disbelieve in the world although those specifically addressed were the pagans of Quraish. It was said that they proposed that the Messenger of Allāh (ﷺ) worship their gods for a year then they would worship. That which he worshipped [(Allāh (ﷻ)] for a year, and so on. And so this *Sūrah* was revealed containing an order to the Prophet (ﷺ) to declare his rejection of all that which they worship, and to say **﴾I do not worship that which your worship﴿** That is their idols and the partners they associate with Allāh (ﷻ).

﴾Nor do you worship that which I worship﴿ That is, Allāh (ﷻ), Alone without partners.

﴾Nor will I worship that which you have been worshipping, neither will you worship that which I worship﴿ That is, I will not follow your mode of worship and I will worship only Allāh (ﷻ) in the way which pleases Him.

﴾Neither will you worship that which I worship﴿ It means, neither will you follow the Commands of Allāh (ﷻ) and His (ﷻ) prescribed way of worship; indeed you have invented a thing for yourselves, as in His (ﷻ) Words:

﴿ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الأَنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ الْهُدَى ﴾

(النجم – الآية : ٢٣)

﴾They follow nothing but their own opinions and the [vain] desires of themselves, and Guidance has already come to them from their *Rabb*﴿ (Qur'ān 53: 23)

[164] *Shirk*: Associating partners with Allāh (ﷻ).

And so he rejected al of their *shirk*, for the Messenger of Allāh (ﷺ). And all those who follow him worship Allāh (ﷻ) in the way prescribed by Him; for this reason the testimony of the Muslim is *Lā Ilāha illā Allāh*, Muhammad is the Messenger of Allāh (ﷺ). And there is no way to worship Him except that which was brought by the Messenger of Allāh (ﷺ). The polytheists worship duties besides Allāh (ﷻ) in a way not permitted by Allāh (ﷻ) and so He (ﷻ) told the Prophet (ﷺ) to say to them: **❬To you your religion and to me mine❭**, as in His (ﷻ) Words:

﴿ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴾ (يونس – الآية : ٤١)

❬And if they reject you, then say: "To me my deeds and to you your deeds and you are innocent of my actions and I am innocent of yours."❭ (Qur'ān 10: 41) And:

﴿ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ﴾ (القصص – الآية : ٥٥)

❬For us our deeds and for you your deeds ❭ (Qur'ān 28: 55)

According to Bukhārī **❬your religion❭** means *kufr*[165] and **❬my religion❭** means Islām. Abū 'Abdullāh Ash-Shāfa-ī' says that the verse **❬To you your religion and to me mine❭** shows that the disbelievers are one people...because disbelief in all its many manifestations has one thing in common – that is, its falsity. This is the end of the *tafsīr* of *Sūrat Al-Kāfirūn*, all praise is due to Allāh (ﷻ) and from Him proceeds all Grace.

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[165] *Kufr*: Disbelief.

سـورة النـصر

Sūrat An-Naṣr

The Help or Victory

Qur'ān: 110

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ إِذَا جَـآءَ نَصـرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِيـنِ اللَّـهِ
أَفْوَاجاً ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾ (نصر – الآية : ١-٣)

1. When comes the help of Allāh and the conquest,
2. And you see the people enter Allāh's Religion in crowds,
3. So glorify the praises of your *Rabb* and ask for His forgiveness. Verily, He is One who accepts repentance and forgives.

At-Tirmizī relates from Anas Ibn Mālik that the Messenger of Allāh (ﷺ), said to a certain man: "Are you married, O so-and-so?" He replied: No, by Allāh (ﷻ), O Messenger of Allāh (ﷺ)! For I have nothing, so how may I marry? He asked the man: "Do you not have ﴾Say: "He is Allāh, One."﴿?" The man replied: "Certainly!" He said: "It is (equivalent to) one third of the Qur'ān." Then he asked: "Do you not have ﴾When comes the help of Allāh and the conquest﴿?" The man answered: "Certainly!" The Prophet (ﷺ) said: "It is (equivalent to) one

quarter of the Qur'ān." It is narrated on the authority of 'Ubaidullah Ibn 'Abdullāh Ibn 'Utbah: "Ibn 'Abbās said to me: "Do you know which *Sūrah* was the last revealed from the Qur'ān?" I replied: "Yes, it was **(When comes the help of Allāh and the conquest)**." He said: "You are right."

Abū Bakr Al-Bazzār and Al-Baihaqī have both narrated from Ibn 'Umar that he said: This *Sūrah* **(When comes the help of Allāh and the conquest)** was revealed to the Messenger of Allāh (ﷺ) during the days of *Tashrīq*[166] and he knew that it was his farewell address and he called for his riding-camel and so it went some way and then he stood and addressed the people with his famous farewell speech.

According to Al-Baihaqī, Ibn 'Abbās said: This *Sūrah* was revealed, following which, the Messenger of Allāh (ﷺ) called his daughter, Faṭimah and said to her: "It heralds my death." At this, Faṭimah began to cry, then she laughed when he said to her: "Patience, for you are the first of my family who will join me." An-Nasā'ī mentioned something similar without mentioning Faṭimah.

Bukhārī has narrated from Ibn 'Abbās that 'Umar took to sit with him and the elders of Badr battle and some of them were not pleased with this and asked why 'Umar had brought a mere boy to sit with them who was no older than their own sons, and so 'Umar asked them: "What do you say about the Words of Allāh (ﷻ), the Almighty, the All-powerful **(When comes the help of Allāh and the conquest)**?" Some of them replied: "We are ordered to glorify Allāh (ﷻ) and seek His forgiveness when we receive help and victory." Others remained silent, and he said to me: "Do you say likewise, O Ibn 'Abbās?" I said: "No." He

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[166] *Ayyām Al-Tashrīq*: The three days following following the 10th of Dhul Hijjah, during the Ḥajj.

asked: "Then what do you say?" I replied: "He (Allāh) honoured the Messenger of Allāh (ﷺ) and informed him that **﴾When comes the help of Allāh and the conquest﴿** then that is the sign of that honour (which I bestowed upon you) - **﴾So glorify the praises of your *Rabb* and ask for His forgiveness. Verily He is the One Who accepts repentance and forgives﴿**. Then 'Umar Ibn Al-Khaṭṭab (ؓ) said: "I know no more of it than what you have said:." Ibn Jarīr mentioned something similar to it. Aṭ-Ṭabranī relates, on the authority of Ibn 'Abbās that he said: "When the *Sūrah* **﴾When comes the help of Allāh and the conquest﴿** was revealed, it heralded to Allāh's Messenger (ﷺ) that his death was near, and he increased his preparations for the Hereafter (praying, fasting, supplicating etc.) and he said after that: "The conquest and the help of Allāh (ﷻ) have come, and the people of Yemen have come." A man said: "O Messenger of Allāh (ﷺ)! Who are the people of Yemen?" He replied:

"A people who are gentle-hearted, moderate in their ways – faith is in Yemen, *fiqh*[167] is in Yemen." It has been confirmed from Ibn 'Abbās that the Messenger of Allāh (ﷺ) said, on the day of the conquest (of Makkah): "There is no *hijrah*[168] after the conquest, but there is *jihād*[169] and *niyyah*,[170] but if you are afraid, then run away." (Narrated by Bukhārī and Muslim)

The explanation given by some of the companions from this *Sūrah* (those who were sitting with 'Umar and Ibn 'Abbās) that it means that we are ordered, when Allāh (ﷻ) brings about for us the conquest of cities, to praise Him and give thanks to Him

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[167]*Fiqh*: Islāmic Jurisprudence.

[168]*Hijrah*: Emigration for the sake of one's religion.

[169]*Jihād*: Struggle in the Way of Allāh (ﷻ).

[170]*Niyyah*: Intention.

and glorify Him is an explanation which is both sound and authentic. There is firm evidence for this in the Ḥadīth concerning the conquest of Makkah at the time of *Dhuhr*,[171] when the Prophet (ﷺ) prayed eight *rakās*. It was said that he was praying the *Dhuhr* prayer, but others said how could that be, when he does not always pray it. (i.e. eight *rakās*.),and he was travelling (and therefore entitled to shorten his prayers), and he had not made the intention to stay in Makkah? He prayed until the end of the month of Ramaḍān for about nineteen days, while he shortened his prayers and broke his fast, as did his army of around ten thousand men, and they said it was the prayer of conquest and it is recommended for the leader of the army to pray it when cities are conquered, as soon as he enters. This was the practice of Sa'īd Ibn Abū Waqqas when he entered a conquered city. It was said that he prayed all eight *rakās* with one *taslīmah*.[172]

But the correct saying is that he used to make *taslīm* after every two *rakās* as confirmed by Abū Dāwūd that the Messenger of Allāh (ﷺ) used to do this.

As for the explanation of Ibn 'Abbās and 'Umar Ibn Al-Khaṭṭab, that the revelation of the verses was a herald to the Prophet (ﷺ) of his approaching death, (saying to him:) Know that when Makkah falls – and it is your home town which formerly expelled you – and the people enter the religion in crowds, than Our work with you in this world is done, so prepare yourself for your arrival with us, for the Hereafter is better for you than this life and verily, your *Rabb* will give you

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[171] *Dhuhr*: Forenoon.

[172] *Taslīmah*: Saying: "*As-Salāmu 'Alaikum wa Rahmatullāh.*" – in this case at the end of the prayer, indicating that all of the *rakās* were prayed as one prayer.

(all good) and you will be well pleased. And so Allāh (ﷻ) said **❮So glorify the praises of your *Rabb* and ask for His forgiveness. Verily, He is the One Who accepts repentance and forgives❯**

An-Nasā'ī said, on the authority of Ibn 'Abbās that he said: When this *Sūrah* **❮When comes the help of Allāh and the conquest❯** was revealed, it was a herald to the Messenger of Allāh (ﷺ) that his death was approaching and he began to increase his preparations for the Hereafter (i.e.by increasing his acts of worship), then he said:
The conquest has come, the help of Allāh (ﷻ) has come and the people of Yemen have come." A man said: "O Messenger of Allāh (ﷺ)! Who are the people of Yemen?" He (ﷺ) replied: "A people who are gentle-hearted, tender hearted; faith is in Yemen, wisdom is in Yemen and *fiqh* is in Yemen."

Bukhārī reports from 'Ā'ishah that Allāh's Messenger (ﷺ) used to say repeatedly in his bowing and prostrating: "All-Glorified are You, O Allāh (ﷻ), our *Rabb* and all praise is due to You, oh Allāh (ﷻ), forgive me." – as he was ordered in *Sūrat An-Naṣr*. This was narrated by all except At-Tirmizī.

According to Imām Aḥmad, on the authority of Masrūq, who said: "I heard 'Ā'ishah saying that the Messenger of Allāh (ﷺ) used to repeat. "All-Glorified be Allāh (ﷻ) and all praise be to Him, I ask Allāh's (ﷻ) forgiveness and I turn to Him in repentance." And he said: "Verily, my *Rabb* has informed me that I will see a sign amongst my people, and He ordered me, if I saw it, to glorify His praises and ask His forgiveness, and I have seen it: **❮When comes the help of Allāh and the conquest, and you see that the people enter Allāh's religion in crowds, so glorify the praises of your *Rabb* and ask for His forgiveness. Verily, He is One Who accepts repentance and forgive❯**." This was also narrated by Muslim.

Ibn Jarīr said, on the authority of Umm Salamah that she said: "Allāh's Messenger (ﷺ) towards the end of his life, would not stand, nor sit, nor depart, nor arrive, without saying: "All-Glorified is Allāh (ﷻ) and all praise is due to Him." So I said to him: "O Messenger of Allāh (ﷺ)! I have observed you often glorifying Allāh (ﷻ) and praising Him." He said: "I was ordered to do it." Then he said: "**﴾When comes the help of Allāh and the conquest﴿** (... to the end of the *Sūrah*)." What is meant by **﴾the conquest﴿** is the conquest of Makkah; for the most part, the people of Arabia were slow in answering the call to Islām until the fall of Makkah, when they entered the Religion of Allāh (ﷻ) in crowds and within two years, the whole of Arabia became unified in faith and there remained not in all the tribes of Arabia any who had not embraced Islām, all praise be to Allāh (ﷻ) and from Him proceeds all Grace.

Bukhārī reports that when Makkah was conquered, delegations from all the tribes of Arabia came to the Messenger of Allāh (ﷺ) to declare their allegiance to Islām, while prior to it, they were slow to embrace Islām.

Imām Aḥmad narrates, on the authority of the neighbor of Jābir Ibn 'Abdullāh that he said: "I returned from a journey and Jābir Ibn 'Abdullāh came to me and he gave salutations to me and I began to talk with him about the disunity of the people and their innovations (in religion) and Jābir began to cry and then he said: "I heard the Messenger of Allāh (ﷺ) say: "Verily, the people entered the Religion of Allāh (ﷻ) in crowds and they will abandon it in crowds." This is the end of the *tafsīr* of *Sūrat An-Naṣr*, all praise be to Allāh (ﷻ), and from Him proceeds all Grace.

سورة المسد

Sūrat Al-Masad

The Plan Fibre

Qur'ān: 111

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝ مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَيَصْلَىٰ
نَاراً ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾
(المسد – الآية : ١–٥)

1. Perish the hands of Abū Lahab and perish he!
2. His wealth and his children will not benefit him!
3. He will be burnt in a fire of blazing flames!
4. And his wife too, who carries the wood.
5. In her neck is a twisted rope of *Masad.*

Bukhārī has narrated from Ibn 'Abbās that the Prophet (ﷺ), went out one day after ascending Aṣ-Ṣafā' mountain, and then he called out: "Yā Ṣabāḥā!"[172] The people said: "Who is that?" Then they gathered around him, whereupon, he said: "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never heard you telling a lie." Then he said: "I am a plain Warner to you of a coming severe punishment." Abū Lahab said: "May you perish! Have you called us here only for this reason?" Then Abū Lahab went away. So *Sūrat Al-Masad* was revealed: The

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[172] Yā Ṣabāḥā: An Arabic expression used to call for help or to alert people to danger.

first verse is a supplication against him, while the second is information about him. Abū Lahab was one of the Prophet's uncles – his name was 'Abdul 'Izzah Ibn 'Abdul Muṭṭalib and his nickname was Abū Lahab, because of the redness of his face and he was a vicious enemy to the Messenger of Allāh (ﷺ) and he hated him with a fierce hatred and he scorned him with a bitter contempt and disparaged him and his religion.

Aḥmad has related, on the authority of Rabī'ah Ibn 'Ibad that he saw the Prophet (ﷺ) calling to the people: "O, you people! Say: *Lā ilāha illā Allāh*, and you will succeed." While the people were standing around him and behind him was a man whose face was bright and he was cross-eyed and he had two braids in his hair and he was saying: "He the Prophet (ﷺ) is a renegade (from the religion of Quraish) and a liar!" and he was following him wherever he went, repeating these slanders, so I asked about him... and they said that it was his uncle, Abū Lahab.

‹Perish the hands of Abū Lahab› Means that all his works are in vain, will be frustrated and will come to nothing.

‹And perish he› that his destruction and punishment is assured. **‹His wealth and his children will not benefit him›** It was narrated on the authority of Ibn Mas'ūd that Abū Lahab said: "If what my brother's son said is true, then I will ransom myself with my wealth and my children from any punishment on the Day of Resurrection." So Allāh (ﷻ), revealed the verse **‹His wealth and his children will not benefit him›**

‹He will be burnt in a fire of blazing flames› of sparks and flames that burn intensely. **‹And his wife too, who carries the wood›** His wife was a member of one of the leading families of Quraish; her nickname was Umm Jamīl and her given name was Arwā Bint Ḥarb Ibn Umayyah and she was the sister of Abū Sufyān and was a supporter of her husband in his disbelief, his rejection and his obstinacy and for this reason she will be with him on the Day of Resurrection, sharing his punishment in the Hell-fire. So Allāh (ﷻ) says: **‹who carries the wood›** That is, she carries the wood to feed the flames which have been prepared

for him.

❮In her neck is a twisted rope of *Masad*❯ Mujāhid and 'Urwah said that is means a twisted rope of fire. Also attributed to Mujāhid along with 'Ikrimah, Al-Ḥasan, Qatādah, Ath-Thawrī and As-Suddī is that **❮who carries the wood❯** means: who carries tales. Ibn Jarīr also preferred this meaning. According to Al-'Awfī, on the authority of Ibn 'Abbās, 'Aṭiyyah Al-Jabalī, Aḍ-Ḍaḥḥāk and Ibn Zaid, she (the wife of Abū Lahab) used to place thorns in the path of the Messenger of Allāh (ﷺ), and Ibn Jarīr said she used to taunt the Messenger of Allāh (ﷺ) about his poverty and she used to gather wood and taunt him with that. Ibn Jarīr narrated it thus, without attributing it to anyone, and the most correct interpretation is the first. Sa'īd Ibn Al-Musayyib said that she had a necklace of exquisite beauty and she said: "I will surely use this to fund our enmity against Muhammad." And as a result of this, Allāh (ﷻ), made for her a necklace of rope for her neck made from burning palm fibers. Ibn Jarīr said, on the authority of Ash-Sh'abī, that the Arabic word in this verse Masad means fiber. According to 'Urwah Ibn Az-Zubair, it is a chain whose length is seventy cubits.[173]

Ath-Thawrī said it is a necklace of fire whose length is seventy cubits. Al-Jawharī said that it is fibre and it is also a rope made from fibre or *Khūs* (the stem of the palm leaf), or it might be from camel hair or camel leather. Mujāhid said: **❮In her neck is a rope of *Masad*❯** means a cable of iron – that is, a collar of iron.

It is reported on the authority of Asmā' Bint Abū Bakr: "When the *Sūrah* **❮Perish the hands of Abū Lahab❯** was revealed, the one-eyed Umm Jamīl Bint Ḥarb (the wife of Abū Lahab) came to Allāh's Messenger carrying a stone and wailing.

"Hatefully we reject, and his religion we despise, and his orders we disobey!" (Narrated by Ibn Abū Ḥātim)

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[173] Cubit: An ancient measurement of length, equivalent to about 18 inches.

The Messenger of Allāh (ﷺ) was sitting in the mosque and with him was his friend and companion, Abū Bakr who, when he saw her approaching said to the Prophet (ﷺ): "O Messenger of Allāh (ﷺ)! She has come here and I am afraid that she should see you." But the Messenger of Allāh (ﷺ) replied: "Verily, she will not see me." And he recited the Qur'ān, taking refuge in it as Allāh (ﷻ) says:

﴿ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَاباً مَّسْتُوراً ﴾ (الإسراء – الآية : ٤٥)

﴾And when you [O, Muhammad] recite the Qur'ān, We put between you and those who believe not in the Hereafter an invisible veil﴿ (Qur'ān 17: 45)

And she came forward until she stood before Abū Bakr and she could not see the Messenger of Allāh (ﷺ) and said: "O Abū Bakr (رضي الله عنه)! I have been informed that your companion [Allāh's Messenger (ﷺ)] is lampooning me (in poetry)." Abū Bakr (رضي الله عنه) replied: No, by the *Rabb* of this House! He has not lampooned you. So she turned away, saying "(The people of) Quraish know that I am the daughter of their leader." i.e. How dare you make fun of me when I am one of the noble women of Quraish?

Scholars have said that this *Sūrah* is a clear miracle and an obvious proof of Muhammed's prophethood, since it states quite categorically that Abū Lahab and his wife will be condemned to the Hell-fire, i.e. that they will die as unbelievers, neither of them having embraced Islam either inwardly or outwardly, and so it was – both of them died as unbelievers, and so it can be said that this *Sūrah* is one of the strongest proofs of Muhammad's prophethood. This is the end of the *tafsīr* of *Sūrat Al-Masad*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سـورة الإخـلاص

Sūrat Al-Ikhlās

The purity of Faith

Qur'ān: 112

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ قُـلْ هُوَ اللَّهُ أَحَدٌ ۞ اللَّهُ الصَّمَدُ ۞ لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُنْ لَـهُ كُفُواً أَحَدٌ ﴾ (الإخلاص – الآية : ١-٤)

1. **Say: "He is Allāh, One.**
2. **Allāh is *Aṣ-Ṣamad,***
3. **He begets not, nor was He begotten,**
4. **And there is none comparable to Him."**

'Ikrimah said that when the Jews said: "We worship 'Uzair, the son of Allāh!" and the Christians said: "We worship Jesus, the son of Allāh!" and the Magicians said: "We worship the sun and the moon!" and the polytheists said: "We worship idols!" – Allāh (ﷻ) revealed to His Messenger (ﷺ), **‹Say: He is Allāh, One›** That is, He (ﷻ) is the One and Only, without equal, nor any minister or partner, nor any like or parallel, and this description cannot be applied to anyone save Allāh (ﷻ), the

Almighty, the All-powerful, because He (ﷻ) is Perfect in all His (ﷻ) Attributes and all His (ﷻ) actions.

﴾Allāh is *Aṣ-Ṣamad* ﴿ 'Ikrimah said, on the authority of Ibn 'Abbās (ﷺ), that it means He is the One to Whom all creation turns to fulfill their needs and answer their prayers. 'Alī Ibn Abū Ṭalḥa said, on the authority of Ibn 'Abbās (ﷺ)[174]: It means that Allāh (ﷻ) is the Master, Who is Perfect, the All-knowing, Whose Knowledge is complete the Wise, Whose Wisdom is complete. He (ﷻ) it is Who is Complete in all manner of Nobility and Perfection; and He is Allāh (ﷻ), all praise be to Him Whose Attributes are not fitting to ascribe to any other. He (ﷻ) has no like and no equal all praise be to Allāh (ﷻ), the One and Only, the Irresistible. Al-A'amash said, on the authority of Abū Wā'il: "﴾*Aṣ-Ṣamad*﴿ is the Master Whose Perfection is complete." This was also narrated by 'Āṣim, on the authority of Ibn Mas'ūd. Mālik said, on the authority of Zaid Ibn Aslām: "﴾*Aṣ-Ṣamad*﴿ is the Master."

Al-Ḥāsan and Qatādah said that it means He is the Ever-lasting after His creation. Rabī' Ibn Anas said: He is the One Who does not beget, nor was He begotten, as if He placed the following verse as a *tafsīr* of ﴾ *Aṣ-Ṣamad*﴿ and this is a good explanation. Ibn 'Abbās, Sa'īd Ibn Al-Musayyib,Mujāhid, 'Abdullāh Ibn Buraidah, 'Ikrimah, Sa'īd Ibn Jubair, 'Aṭā' Ibn Abū Rabāh and several others said that ﴾ *Aṣ-Ṣamad*﴿ is the One Who has no stomach. Ash-Sh'abī said: "He is the One Who does not (need to) eat or drink." 'Abdullāh Ibn Buraidah said: ﴾*Aṣ-Ṣamad*﴿ is a blinding light.

Abul Qāsim Aṭ-Ṭabranī mentioned all of the above explanations and then he said: "All of them are correct as they are all Attributes of Allāh (ﷻ), the Almighty, the All-powerful –

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[174] See footnote no. 49.

it is He to Whom all those in need turn and He is the One Whose Perfection is complete, and He is the Ever-lasting, Who has no stomach, and He is the One Who remains after His creation (because He does not die). Al-Baihaqī also said something like this. **﴾He begets not, nor was He begotten, and there is none comparable to Him﴿** It means He has no son, father or wife.

Mujāhid said: **﴾And there is none comparable to Him﴿** means He has no (female) companion, and that it is like His (ﷻ) Words:

﴿ بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (الأنعام – الآية : ١٠١)

﴾He is the Originator of the heavens and the earth, how can He have children when He has no wife? He created all things and He is the Knower of all things﴿ (Qur'ān 6: 101)

That is, he is the Owner and the Creator of everything and so how can it be said that He has an equal or partner or a relative who resembles Him, All-High, All-Glorified, All-Elevated. Allāh (ﷻ) says:

﴿ وَقَالُواْ اتَّخَذَ الرَّحْمَـٰنُ وَلَداً ۞ لَقَدْ جِئْتُمْ شَيْئاً إِدّاً ۞ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الأَرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً ۞ أَن دَعَوْا لِلرَّحْمَـٰنِ وَلَداً ۞ وَمَا يَنبَغِي لِلرَّحْمَـٰنِ أَن يَتَّخِذَ وَلَداً ۞ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالأَرْضِ إِلاَّ آتِي الرَّحْمَـٰنِ عَبْداً ۞ لَّقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدّاً ۞ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْداً ﴾ (مريم – الآية : ٨٨–٩٥)

﴾And they say: "The All-Beneficent has begotten a son," Indeed you have brought forth a monstrous thing! Whereby the heavens are almost torn and the earth split asunder and the mountains fall in

ruins, that they ascribe a son to the All-Beneficent that He should beget a son, there is none in the heavens and the earth but comes unto the Most Beneficent as a slave, verily He knows each one of them and has counted them a full counting and every one of them will come to Him alone on the Day of Resurrection [without any helper, protector or defender]〉 (Qur'ān 19: 88-95)

And Allāh (ﷻ) says:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَـٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ۞ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴾ (الأنبياء – الآية : ٢٦-٢٧)

〈And they say: "The All-Beneficent has begotten a son." Glory be to Him! They [those whom they call children of Allāh] are but honoured slaves, they speak not until He has spoken and they act on His Command〉 (Qur'ān 21: 26-27)

Bukhārī reports that. "No one can bear the punishment from Allāh (ﷻ) (given to those who) attribute a son to Allāh (ﷻ), when it is He Who succors them and cures them."

And on the authority of Abū Ḥurairah (ﷺ): Allāh (ﷻ), the Almighty, the All-powerful says: "The son of Ādam (ﷺ) has disbelieved in Me and it is not his right to do so. As for his disbelief in Me, it is by his words: Allāh (ﷻ) will not resurrect me as He created me before," – and it is not more difficult for Me to resurrect him than to create him for the first time; as for his blasphemy, it is in his saying that I have begotten a son, while I am the One and Only, *Aṣ-Ṣamad*, I do not give birth, nor was I begotten, and there is none comparable to Me. This is the end of the *tafsīr* of *Sūrat-Al-Ikhlās*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

Sūrat Al-Ikhlās **– the Reason for its Revelation and its Excellence.**

It is reported on the authority of Ubay Ibn K'ab that the polythesists said to the Prophet (ﷺ): "O Muhammad (ﷺ)! Tell us the genealogy of Allāh (ﷻ)!" – and so Allāh (ﷻ) revealed: **﴾Say: "He is Allāh is *Aṣ-Ṣamad,* He begets not nor was He begotten, and there is none comparable to Him."﴿** (Narrated by Imām Aḥmad)

At-Tirmizī also reported this, as did Ibn Jarīr, with the addition: **﴾ *Aṣ-Ṣamad* ﴿** - who begets not, nor was He begotten, because everything begotten must die and everything which dies must leave behind that which is inherited, and Allāh (ﷻ), the Almighty, the All-powerful does not die and He (ﷻ) does not leave any inheritance.

﴾And there is none comparable to Him﴿ He has no like and no equal and none resembles Him. Ibn Abū Ḥātim also reported this.

Ibn Jarīr also narrates, on the authority of Abū Ḥurairah (رضي الله عنه), that the Messenger of Allāh (ﷺ) said: For everything there is a relationship, and the relationship of Allāh (ﷻ) (to His slaves) is His (ﷻ) Words: **﴾Say: "He is Allāh, One,. Allāh is *Aṣ-Ṣamad* ..."﴿** and Allāh (ﷻ) has no stomach.

Bukhārī reports, on the authority of 'Ā'ishah that the Messenger of Allāh (ﷺ) sent a man in charge of a company of soldiers and when he led them in prayer he would end each *Sūrah* with **﴾Say: "He is Allāh, One..."﴿** and when they returned, they mentioned this to the Prophet (ﷺ) and he said: "Ask him why he did this." So they asked him and he replied:

"Because it is a description of the All-Beneficent and I love to recite it." The Prophet (ﷺ), when he heard this, said: "Tell him that Allāh (ﷻ), All-High loves him (also)." This is how Bukhārī narrated it in the chapter of Islāmic Monotheism. It has also been narrated by Muslim and An-Nasā'ī.

Bukhārī mentions in the chapter on prayer, on the authority of Anas (ﷺ), that a man from the *Anṣār* used to lead them in prayer in *Qubā'* Mosque and whenever he recited a *Sūrah*, he would begin with *Sūrat Al-Ikhlās* and then he would recite another *Sūrah* with it and he would do this in every *rakās* of the prayer and so his companions spoke to him, saying: "Whenever you recite, you began with this *Sūrah*, then you are not content with this but insist upon reciting another *Sūrah* – You must either read only this *Sūrah* or leave it and recite another." He replied: "I will not leave it; if you wish me to lead you in prayer, I will do so in this way and if you dislike it, I will not lead you in prayer." As they believed him to be one of the best of them,. they disliked that another should lead them in prayer and so when the Prophet (ﷺ) came to them, they informed him of this and he said: "Oh so-and-so! What prevents you from meeting the wishes of your companions and what makes you insist on reciting this *Sūrah* in every *rakās*?" He replied: "I love it." He (ﷺ) said: "Your love for it has placed you in Paradise." Bukhārī related it in this manner and At-Tirmizī has also narrated it in his collection of Ḥadīth.

At-Tirmizī has also reported that the Messenger of Allāh (ﷺ) was told by a man: I love this *Sūrah*: **﴾Say: "He is Allāh, One, Allāh is *Aṣ-Ṣamad* ..."﴿**

The Prophet (ﷺ) replied: "Your love for it has placed you in Paradise." _ But this is narrated in a *Mu'allaq* form.[175] Aḥmad has narrated it in *Muttaṣil* form.[176]

Bukhārī says, on the authority of Abū Sa'īd: A man heard another man reciting **﴾Say: "He is Allāh, One..."﴿** and he kept repeating it and so he went to the Prophet (ﷺ) and mentioned

[175]Mu'allaq: A chain of narrators which does not connect to the Messenger of Allāh (ﷺ)

[176]Muttaṣil: A chain of narrators connecting to the Prophet (ﷺ)

this to him, as if he considered it too little; but the Prophet (ﷺ) said: "By Him in Whose Hands is my soul, it is equivalent to one third of the Qur'ān."

Imām Aḥmad reports from Abū Sa'īd Al-Khudrī that Qatādah Ibn Nu'mān spent the night reciting **﴾Say: "He is Allāh, One..."﴿** then he mentioned this the Prophet (ﷺ) who said: "By Him in Whose Hands is my soul, it is equivalent to half the Qur'ān – or one third." 'Abdullāh Ibn Aḥmad[177] reports, on the authority of Ḥabīb: We were afflicted by thirst and misfortune and we were waiting for the Messenger of Allāh (ﷺ) to lead us in prayer, when he came out and took me by the hand and said: "Say!" I was silent, so he repeated: "Say!" So I asked: "What shall I say?" He said: "Say: He is Allāh (ﷻ), One, and read the *Mu'awwidhatain* in the morning and in the evening three times – it will be sufficient for you: Every day, two times." (Narrated by Abū Dāwūd, At-Tirmizī and An-Nasā'ī)

At-Tirmizī narrates that the Prophet (ﷺ) said: "Whoever wanted to sleep and lay down on his right side, then recited: **﴾Say: "He is Allāh, One..."﴿** one hundred times, on the Day of Resurrection, his Lord will say to him: "O my slave! Enter Paradise by your right side."

An-Nasā'ī narrates that the Messenger of Allāh (ﷺ) entered the mosque and heard a man reciting: "O Allāh (ﷻ)! I ask You as one who testifies that You are One, that You are *Aṣ-Ṣamad*, Who does not beget nor was He begotten." When he heard this, he said: "By Him in Whose Hand is my soul, he has asked Him by His greatest Name which, if He was asked by it, He gives and if He was supplicated by it He answers."

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177 Abū 'Abdul-Rahmān 'Abdullāh Ibn Aḥmad Ibn Muhammad Ibn Ḥanbal Ash-Shaibānī: The son of Imām Aḥmad Ibn Ḥanbal; a trustworthy reporter of ḥadīth according to Ibn Ḥajar. He died in the year 90 A.H. When he was over seventy years of age.

'Uqbah Ibn 'Āmir reports that the Messenger of Allāh (ﷺ) advised him to recite: **﴾Say: "He is Allāh, One..."﴿** and the *Mu'awwidhatain* and he said: "O 'Uqbah! Don't forget them and don't sleep at night until you have recited them."
(Narrated by At-Tirmizī)

Bukhārī relates, on the authority of 'Ā'ishah that: the Prophet, whenever he went to bed, would put his hands together and then blow into them, then recite into them: **﴾Say: "He is Allāh, One..."﴿** and the *Mu'awwidhatain*, then he would wipe over as much of his body as he could with them, beginning with the head and face and then the remainder of his body, and he would do this three times. This is the end of the *tafsīr* of *Sūrat Al-Ikhlās*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

سـورة الفلـق

Sūrat Al-Falaq

The Daybreak

Qur'ān: 113

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۞ مِن شَرِّ مَا خَلَقَ ۞ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۞
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۞ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾
(الفلق – الآية : ١-٥)

1. Say: "I seek refuge with the *Rabb* of *al-Falaq,*
2. From the evil of what He has created;
3. And from the evil of the darkening as it comes with its darkness;
4. And from the evil of the blowers in the knots,
5. And from the evil of the envier when he envies.

Ibn Abū Ḥātim relates that Jābir said that ﴿*al-Falaq*﴾ means the morning, and Al-'Awfī said that Ibn 'Abbās (ﷺ), also concurred with this. It is narrated also that several others said this, including Mujāhid, Sa'īd Ibn Jarīr, it is like the saying of Allāh (ﷻ), in *Sūrat Al-An'ām*

﴿ فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا ﴾ (الأنعام – الآية : ٩٦)

﴾[He is] the Cleaver of the day-break﴿ (Qur'ān 6: 96)

'Alī Ibn Abū Ṭalḥa said the verse means: All creation i.e. that Allāh (ﷻ) commands the Prophet (ﷺ) to seek refuge in Him from all created things. This was also said by Aḍ-Ḍaḥḥāk.

K'ab Al-Aḥbar said that the Arabic word *Falaq* used in the verse refers to an abode in the Hell-fire which is so terrible that when it opens up, the people of the Hell-fire cry out in anguish because of its unbearable heat. Ibn Abū Ḥātim also narrated this, then he said, on the authority of Zaid Ibn 'Alī, who narrated from his parents: It is a pit in the depths of the Hell-fire, over which there is a cover, when it is removed, a fire escapes from it which is so terribly hot that the Fire cries out because of the intense heat which emanates from that pit. This has also been narrated from 'Āmir Ibn 'Anbasah, Ibn 'Abbās and As-Suddī and others.

Ibn Jarīr says that it was narrated from Abū Ḥurairah that (رضي الله عنه) he said, on the authority of the Prophet (ﷺ): "*Al-Falaq* is a covered pit in the depths of the Hell-fire." However, it is not correct to attribute it to the Prophet (ﷺ).

Abū 'Abdul-Rahmān Al-Hablī said it is one of the names of the Hell-fire. Ibn Jarīr states that the most correct *tafsīr* is the first – that it means the daybreak, and this was the opinion of Bukhārī, too.

﴾From the evil of what He has created﴿ That is, from the evil of all His creatures; according to Thabit Al-Banānī and Al-Ḥāsan Al-Baṣrī, it means from the evil of Satan and all his minions, and from the Hell-fire.

﴾And from the evil of the darkening as it darkens﴿ Mujāhid says it means the setting of the sun – this was narrated from him by Bukhārī and it was also narrated from Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Al-Ḥāsan and others.

Qatādah said that it means the night as it brings its darkness. Az-Zuhrī said it means the sun as it sets.

It is attributed to Abū Ḥurairah (ﷺ) that he said the Arabic word *ghāsiq* used in the verse means the heavenly body. Ibn Zaid said that the word *ghāsiq* meant a falling star to the pagan Arabs and they used to believe that it caused the spread of plague and other diseases. Ibn Jarīr mentions a narration attributed to the Prophet (ﷺ) that he said:'... it is the falling star. But that is not an authentic narration attributable to the Prophet (ﷺ).

It was also said by Ibn Jarīr and others that it refers to the moon. The main evidence for this is saying is a narration attributed to 'Ā'ishah (may Allāh be pleased with her) that the Messenger of Allāh (ﷺ) took her by the hand and showed her the moon as it was rising and said to her: "Seek protection with Allāh (ﷻ) from this *ghāsiq* when it darkens." This was narrated by At-Tirmizī and An-Nasā'ī in their chapters of *tafsīr* in their collection of Ḥadīth. The supporters of the first saying (that it refers to the darkness of the night) say that there is no contradiction here, since the moon is one of the signs of the night; likewise, the stars only shine forth at night, and this is in line with what we have already said and Allāh (ﷻ) knows best.

❬And from the evil of the blowers in the knots❭ Mujāhid, 'Ikrimah, Al-Ḥāsan, Qatādah and Aḍ-Ḍaḥḥāk said that it means the sorcerors, and Mujāhid said.... when they make their incantations and blow on the knots.

Ibn Jarīr quoted Ibn Tāwūs[178] as saying, on the authority of his father:

"There is nothing closer to *shirk* than those incantations used as a protection from snakes and insanity (etc.)."

In another Ḥadīth, Jibrīl (ﷺ) said to the Messenger of Allāh (ﷺ)" "Are you complaining of anything, Oh Muhammad?" He

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[178] Abū Muhammad 'Abdullāh Ibn Tāwūs Ibn Kaysān Al-Yamānī: According to Ibn Ḥajar, he was a reliable reporter of ḥadīth and a pious, religious man. He died in the year 32 A.D.

replied: "Yes." Then Jibrīl (ﷺ) said: "In the Name of Allāh (ﷻ), I incant for you (an incantation of protection from) every illness which might affect you, from every envious person and from the evil eye, may Allāh (ﷻ) cure you." It is quite probable that this occurred at the time when the Messenger of Allāh (ﷺ) had been bewitched, then Allāh (ﷻ) restored him to health and repelled the machinations of the envious Jewish sorcerers so that it bewitched their minds and He exposed their wicked plots. In spite of this, the Prophet (ﷺ) did not reproach the sorcerer, rather, Allāh (ﷻ) was Sufficient for him and He restored him to health and cured him.

Imām Aḥmad reports on the authority of Zaid Ibn Arqam that the Messenger of Allāh (ﷺ) was bewitched by a Jew and that he suffered from this for a few days and then Jibrīl (ﷺ) came to him and informed him that a man from amongst the Jews had bewitched him and made an incantation which was in a certain way and told him that he should send someone to find it. This he did and it was found and brought to him and the spell was broken and then the Prophet (ﷺ) stood up as though he had been freed from shackles, but he never mentioned what he knew to the Jew, even when he met him face to face, until the day he died. This was also narrated by An-Nasā'ī.

Bukhārī has reported that 'Ā'ishah said: The Messenger of Allāh (ﷺ) was bewitched and he said to me: O 'Ā'ishah! Do you know that Allāh (ﷻ) has answered my question? Two men came to me and one of them sat at my head, while the other sat at my feet, and the one at my head said to the other. "What is wrong with this man?" He (the other) replied: "He is bewitched." "Who has bewitched him?" asked the first. The second replied: "Lubaid Ibn A'sam, a man from the tribe of Banū Zuraiq, who is an agent of the Jews, and one of the *Munāfiqūn*."[179] "And in what (is the spell contained)?" asked the

[179] *Munāfiqūn*: Hypocrites. Those of the people of Madīnah who secretly opposed the Prophet (ﷺ) but outwardly pretended to have embraced Islām.

former. "It is in a comb." He answered. "Where?" he was asked. "In the bark of a date palm under a rock, in a well called Zarwān." She ('Ā'ishah) said: So he went to the well and removed the spell and said: "This is the well that I was shown and it is as if its water had been infused with ḥenna and its palm trees were like the heads of devils." (Said 'Ā'ishah:) Then, he said he removed it and I said: "Will you not make this public?" He replied: "As for Allāh, He cured me and I hate to spread (the news of) wickedness to any person." Imām Aḥmad has narrated something similar to this as has *Imām* Muslim.

In addition, Ath-Th'alābī narrated the following in his *tafsīr*. Ibn 'Abbās and 'Ā'ishah said: A Jewish boy used to serve the Messenger of Allāh (ﷺ); the Jews kept on pressuring him until he took some of the Prophet's hair from his comb and a few teeth from it and gave them to the Jews who used them to cast a spell upon him and the one who undertook the task was called Ibn A'ṣam, after which he concealed it in a well belonging to Banū Zuraiq called Zarwān. Then the Prophet(ﷺ) became ill and his hair fell off, and he remained in this state for six months (in a confused state of mind) thinking that he had approached women when he had not, and he became emaciated and didn't know what was affecting him. Then, when he was sleeping, two angels came to him and one sat on his head, while the other sat at his feet and the latter said: "What is wrong with this man?" The former replied: "He is bewitched." The second asked: "And what does that mean?" "It means (he is the victim of) sorcery." He replied. "And who has done this to him?" "Lubaid Ibn Al-A'ṣam, the Jew," replied the first. "And by what has he been bewitched?" asked the second. "By a comb and some hair from it." "And where is it?" asked the former. "In a piece of bark from a date palm under a *rā'ūfah*[180] at the bottom of the well of

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[180]Rā'ūfah: A kind of stone at the bottom of a well which protrudes from the wall of the well, enabling the person who descends into the well to stand on it.

Zarwān." Allāh's Messenger listened to this in a state of fright and then he said to his wife: "O 'Ā'ishah! Do you know that Allāh has informed me what is wrong with me?" Then he sent 'Alī, Zubair and 'Ammār Ibn Yasir and they drained the well, whose water was as if it had been infused with henna, then they lifted up the stone and found the piece of bark and in it were some hairs (from a comb) and some comb teeth and it was stitched with twelve stitches of thread. Then, it is said, Allāh revealed the two *Sūrahs* (*Al-Falaq* and *An-Nās*) and after each verse the Prophet (ﷺ) recited, a stitch was removed from it and the Prophet (ﷺ) felt some relief and when the last stitch was removed, he stood up as though he had been released from shackles and Jibrīl (عليه السلام) began to recite: "In the name of Allāh, I innocent for you (an incantation of protection) from everything which might hurt you, including the one who envies and the evil eye, May Allāh (ﷻ) cure you." Then it was said to the Messenger of Allāh (ﷺ): "Shall we not kill this disgusting person?" But he replied: "As for me, Allāh has cured me and I hate to spread (stories of) wickedness amongst the people." Thus did Ath-Th'alābī narrate it without a sanad and part of it is *gharīb* part of it is unacceptable and some of it is supported by other narrations, and Allāh (ﷻ) knows best. This is the end of the *tafsīr* of *Sūrat Al-Falaq*, all praise is due to Allāh and from Him proceeds all Grace.

سـورة النـــاس

Sūrat An- Nās

Mankind

Qur'ān: 114

**In the Name of Allāh,
the All-Compassionate All-Merciful**

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۞ مَلِكِ النَّاسِ ۞ إِلَٰهِ النَّاسِ ۞ مِن شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ۞ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۞ مِنَ الْجِنَّةِ
وَالنَّاسِ ﴾ (الناس – الآية : ١-٦)

1. Say: " I seek refuge in the *Rabb* of mankind,
2. The Owner of mankind,
3. The [true] Deity of mankind,
4. From the wickedness of the whisperer,
5. Who whispers into the hearts of mankind,
6. From the jinn and mankind.

The first three verses contain mention of three of the Attributes of Allāh (ﷻ):

His (ﷻ) Lordship, His (ﷻ) Kingship or Ownership and His (ﷻ) Diety [i.e. that He Alone must be worshipped), for He (ﷻ) is the *Rabb* of everything, the King or Owner of everything and everything was created to worship Him and all are His (ﷻ) possessions and His, slaves. He (ﷻ) ordered us to seek refuge in Him using these unique Attributes from the evil of Satan, who whispers in our ears; for no person has been created without a companion from the jinn who is always beside him, seeking to make the evil appear attractive to him and he spares no effort in his lies and fantasies and protection from Him is with Allāh (ﷻ).

In an authentic narration the Messenger of Allāh (ﷺ) informed us: "There is none of you who has not been allocated a companion (from the jinn)." Bukhārī and Muslim reported on the authority of Anas (ﷺ), the story of Safiyyah's visit to the Prophet (ﷺ): He was making *I'tikāf* and he left the mosque in order to escort her to her house, when he met two men from the Anṣār, and when they saw the Prophet (ﷺ), they hurried away, so the Messenger of Allāh (ﷺ) called to them: "She is Safiyyah, the daughter of Huyai." They said: All-Glory be to Allāh (ﷻ), O Messenger of Allāh (ﷺ)! He said: "Surely, Satan walks with man as the blood flows, and I feared that he might whisper something (or some evil) in your hearts." The Messenger of Allāh (ﷺ) said: Don't say: "Perish Satan!" – because when you do, Satan becomes larger and says: "By my power I have defeated him!" but if you say: "*Bismillāh*!" – Satan becomes smaller and smaller until he is like a fly. This was narrated only by Aḥmad, but with a strong *sanad*. In this Ḥadīth is proof that when the heart remembers Allāh (ﷻ), it makes Satan smaller, while if Allāh (ﷻ) is not mentioned, Satan overcomes him and becomes stronger.

﴾Who whispers into the hearts of mankind﴿ That is, the devils from amongst the jinn and mankind as in the words of Him (ﷻ):

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الإِنْسِ وَالْجِنِّ ﴾

(الأنعام – الآية : ١١٢)

﴾And likewise we created for every Prophet an enemy from amongst the devils of mankind and the jinn﴿ (Qur'ān 6: 112)

The Messenger of Allāh (ﷺ) also said:

"O Abū Dharr! Seek refuge from amongst the devils of mankind and the jinn." (Narrated by An-Nasā'ī)

This is the end of the *tafsīr*, all praise is due to Allāh (ﷻ), and from Him proceeds all Grace. All-Glory be to Allāh (ﷻ), the *Rabb* of the worlds.

Glossary

Allāh : The Proper Name of God.

Abābīl : Large number of birds.

'Adiyāt : Those that run.

'Aṣf : After the wheat has been harvested.

Al-Ḥamdu Lillāh : All praise and thanks giving be to Allāh (ﷻ) (said after finishing eating, drinking or any other activity).

Al-Ḥijāz : An area in Western Arabia including Jeddah, Makkah and Madinah.

Al-Wadūd : The ever-loving.

Allāhu Akbar : Allāh (ﷻ) is the Greater than all (said on all occasions).

Al-Wadūd : The Ever-Loving

'Alaq : The clot.

'Arafah : A famous place of pilgrimage (mount) on the southeast of Makkah about twenty-five kilometers from it.

Ar-Rāj : Rain-clouds.

'Abasa : He frowned.

Abrar : Pious, who fear Allāh (ﷻ) and avoid evil.

Ahl-Al-Bait : Member of the Prophet (ﷺ).

Akhbathān : The two most faul things-excrement and urine, that is one should not pray when he feels the desire to urinate or defecate, until after he has relieved himself, because in this state one cannot concentrate on one's prayers

		and devote them sincerely to Allāh (ﷻ), as is incumbent upon us.
Anṣār	:	The Muslims of Madīnah who covenanted to assume responsibility to assume responsibility for the Prophet Muhammad (ﷺ) and to give him their protection.
Ash-Shām	:	Present Palestine, Lebanon, Jordan and Syria.
Ash-Shafaq	:	The reddening of the horizon.
'Ashiyyah	:	The time from just after midday until the setting of the sun.
A'lā	:	The All-High.
As-Sa'd	:	Its brusting open on the plants.
'Aṣr	:	Time, or afternoon..
Aqabah	:	A mountain in the Hell-fire.
Awtād	:	The armies of Fira'oun who enforced his commands.
Ayyām Al-Tashrīq	:	The three days following the 10th of Dhul Hijjah during the Hajj.
Az-Zabāniah	:	The angels of punishment in the Hell-fire.
Bait Al-'Izzah	:	The House of Glory.
Bait Al-Maqdis	:	Bait literally means 'House' a mosque is frequently called Baitullāh (the House of Allāh (ﷻ). Bait – ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islāmic World; the fist and second being *Al-Masjid Al-Ḥarām* at Makkah and the mosque of the Prophet (ﷺ) at

		Madīnah, respectively.
Bayyinah	:	The clear evidence.
Bismillāh	:	In the Name of Allāh (ﷻ), other than whom there is no God.
Balad	:	The city.
Burūj	:	The big stars.
Dīn	:	Religion; and way of Life. Perfect religion which Allāh (ﷻ) ordained for humanity, including faith, ethics, law devotions, consciousness of mankind.
Dhuhr	:	Noon.
Ḍanīn	:	Untrustworthy.
Dhul Hijjah	:	Eleventh month of the Muslim lunar year.
Ḍārī	:	It is a tree in the fire.
Ḍuḥāha	:	The time until mid-morning.
Ḍuhā	:	The fournoon.
Dhawāt Ar-Rā	:	Those Qur'ān which began with (آلر) Alīf Lām Rā.
Dhawāt Ḥā Mīm	:	Those Qur'ān which began with (حم) Ḥā Mīm.
Eīd	:	Celebration of the festival.
Fajr	:	Dawn or early morning before sunrise, or morning *Ṣalāt*.
Fīl	:	The elephant.
Fiṭrah	:	Natural state.
Fiqh	:	Knowledge of Islām. The understanding and application of the *Shari'ah* from its sources.

Falaq	:	The daybreak.
Ghusl	:	Total self-cleaning of the body, or ritual purification in preparation for *Ṣalāh* or burial.
Ghāshiah	:	The overwhelming.
Ḥāfidh	:	A divine name, the keeper of all things, without the demonstrative, anyone who has memorized Al-Qur'ān.
Ḥadīth	:	(pl. Ḥadīths) the verbalized form of a tradition of the Prophet Muhammad (ﷺ) constitutive of his Sunnah. Or Narration concerning the utterances of the Prophet (ﷺ), his actions or an attribute.
Hamzah	:	The scandalmonger.
Hāwiyah	:	One of the names of the Hell-fire.
Ḥirā	:	A well-known cave in a mountain near Holy City of Makkah.
Ḥijr	:	A person of reasoning and intelligence, judgement and acumen.
Ḥijrah	:	The migration of the Muslim from Makkah to Madinah. Or Emigration for the sake of one's religion.
Ḥajj	:	The fifth Pillar of Islām. Pilgrimage to Makkah. The last month of the lunar year.
Ḥalāl	:	Legitimate, a thing permitted by the *Shari'ah.*
Ḥamīm	:	Ultra – heated water.
Ḥarām	:	Forbidden.
Ḥusnā	:	The reward of good deeds.

Ḥūr : Houris of Paradise, very fair females created by Allāh (ﷻ) as such not from the offspring of Ādam (ﷺ), with intense black irises of their eyes and intense white scleras.

Ḥuṭamah : Hell.

Ikhlāṣ : The purity of faith.

Iḥrām : A state in which one is prohibited to Practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Ḥajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Ḥajj or 'Umrah. Then *Talbīya* is recited, two sheets of unstitched clothes are the only clothes one wears, 1. *Izār*: worn below one's waist; and the other 2. *Ridā*: worn round the upper part of the body.

Imām : Leader in *Ṣalāh,* knowledge of *fiqh.*

Illiyyūn : It is the seventh Heaven and in it are the souls of the believers.

Inshā-Allāh : God willing; if Allāh (ﷻ) wills.

Infiṭār : The cleaving.

Inshīqāq : The splitting asurder.

Inshiraḥ : The opening forth.

Isnād : The chain of narrator linking the

		collector of the saying to the person quoted.
Isrā'	:	The Prophet's nocturnal journey to *Al-Masjid Al-Aqsa* in Jerusalam from *Al-Masjid Al-Ḥaram* in Makkah.
Janabah	:	A state of ritual impurity caused by menses, coitus and childbirth.
Jihād	:	Holy war. Self-exertion in the cause of Allāh (ﷻ) including peaceful as well as violent means.
Jibrīl	:	The angel entrusted with conveying the revelation to the Prophet (ﷺ).
Kabad	:	A drop of sperm.
Kafirūn	:	The disbelievers.
Khalīl	:	The one whose love is mixed with one's heart and it is superior to a friend or beloved.
Khalifah	:	Caliph, the commander of the believers; successor; vicegerent.
Khaṭīb	:	One who deliver the Friday *khuṭbah* or sermon.
Kawā'ib	:	Shapely.
Kawthar	:	A river in Paradise.
Kunyah	:	Nickname.
Kuwwirat	:	When the sun becomes dark.
Kushiṭat	:	When the Heaven is drawn aside.
Kufr	:	Denial or suppression of truth infidelity.
Lāghiah	:	You will not hear a word of non-sense.
Lail	:	The night.

Maghrib	:	Sunset, evening *Ṣalāh*.
Makkah	:	The city of Makkah. The Saudi government has officially changed the spelling of Mecca to Makkah, to make it closer to the actual pronunciation.
Ma'kūl	:	The chaff or the covering of the corn and the husk of the wheat.
Mar'a	:	That is, every kind of planted and crop.
Matrūk	:	Abandoned.
Masad	:	The plan fibre.
Ma'ūn	:	Small kindness.
Ma'awwidhatain	:	The last two Sūrahs in the Qur'ān *Sūrat Falaq* and *Sūrat Nās*.
Mawqūf	:	An incomplete chain of narrators, not reaching to the Prophet (ﷺ).
Mi'rāj	:	His journey to the seven Heaven.
Mu'allaq	:	A chain of narrators which does not connect to the Messenger of Allāh (ﷺ) in a ḥadīth narration.
Munāfiqūn	:	Hypocrits. Those of the people of Madīnah who secretly opposed the Prophet (ﷺ) but out wardly preventended to have embraced Islām.
Muttaṣil	:	A chain of narrators connecting to the Prophet (ﷺ).
Muslim	:	One who submits to Allāh (ﷻ).
Mujāhid	:	(pl. Mujāhidūn) A Muslim warrior on Jihād.

Mujadid : Renewer/Revivalist.

Mu'min : Pious, sincere believer in Allāh (ﷻ) in Islāmic monotheism.

Mursal : Loose, a narration in which a successor narrated directly from the Prophet (ﷺ), i.e. omitting the companion from who he heard it.

Mufassir : Scholar of *tafsīr*.

Must'ān : The one who is asked support.

Musabbihḥāt : Those Qur'ān which began with (سبح) *Sabaḥa*.

Muṭaffifīn : Those who deal in fraud.

Naba' : The Tidings.

Nās : Mankind.

Naṣr : The help or Victory.

Niyyeh : Intention.

Nāzi'āt : Those who drag forth.

Namāriq : Cushions or Pillow.

Qadr : The night of decree.

Qāriy'ah : The calamity.

Qurrā' : Scholars of Qur'ānic recitation.

Qur'ān : The Holy Book of Islām.

Qiblah : The direction which Muslims face when the pray, i.e. the Ka'bah in Makkah.

Qirā'āt : Different styles of Qur'ānic recitation.

Rabb : A divine name, the *Rabb* and commanding Master; used in the

		possessive form of *Rabbī* (my *Rabb*), *Rabbana* (our Master for invocational. Purposes.
Rahīq al-Maktūm	:	The wine is mixed with musk.
Rakās	:	A part of the prayer.
Ramaḍān	:	The Nine month in which fasting is obligatory upon every Muslim from dawn to sunset.
Ṣaḥīḥ	:	Any of the six collections of ḥadīths widely regarded as trustworthy namely, those Bukhārī, Muslim, Tirmidhī, Nasā,ī, Sijistānī and Ibn Mājah.
Salaf	:	Pious predecessors.
Ṣadaqāt-Al-Fiṭr	:	An obligatory charity given after sunset of the night of *Al-Fiṭr*.
Shams	:	The sun.
Shirk	:	Associating partners with Allāh (ﷻ).
Sijjīl	:	Harsh pelting.
Su'irat	:	(When the Hell-fire is) heated.
Ṣulb & Trā'ib	:	That is the back-bone of the men and the ribs of the women.
Surūr	:	That is elevated.
Ṣīrah	:	Biography of the Prophet (ﷺ).
Sijjīn	:	Jail (dire straits).
Tābi'ī	:	One of those who met one or more of the Companion.
Tawhīd	:	The belief in the Oneness of the Creator.
Ṭāriq	:	The night – comer.

Takwīr	:	The folding up.
Tawāf	:	Circumambulation.
Tafsīr	:	Commentary on the Qur'ān with professional training.
Takathur	:	The piling up.
Tayammum	:	To touch the earth with the palms and rub on the face and arms when one does not have water or cannot use it for ablution (*Wudū*).
Taznūb	:	Half – ripe dates.
Tīn	:	The fig.
Ṭuwa	:	Holy Valley.
Umm-Al-Qurā	:	The centre of settlements in and around Makkah.
'Ummah	:	Community.
Uzlifat	:	When Paradise is brought near to its people.
Wabr	:	An animal as resembling a cat, having long ears and a large breast and being for the rest, very ugly.
Wahm	:	Giving false impression, conjecture, fancy illusion.
Wassaq	:	Swearing first by the light of day, then by the darkness on night.
Witr	:	An uneven number, or single *Rak'ah.*
Zakāh	:	Charity that is obligatory on anyone who has wealth over and above a certain limit over which a year has passed.
Zaqqūm	:	A horrible tree in Hell.
Zalzalah	:	The earthquake.

Symbols Directory

(سبحانه وتعالى) :*Subhānahu wa T'ālā* – 'The Exalted'

(ﷺ) :*Ṣallā-Allāhu 'Alayhi wa Sallam* – 'Blessings and Peace be upon him'

(عليه السلام) :*'Alayhis-Salām* – 'May Peace be upon him'

(رضي الله عنه) :*Raḍia Allāhu 'Anhū* – 'May Allāh be pleased with him'
:*Raḍia Allāhu 'Anhā* – 'May Allāh be pleased with her'
:*Raḍia Allāhu 'Anhum* – 'May Allāh be pleased with them'

Transliteration Chart

Arabic Letter	Symbol Used
آ – ى	ā or aa
ب	b
ت	t
ة	h or t (When followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	<u>dh</u>
ع	‘
غ	gh
ف	f
ق	q

ك	k
ل	l
م	m
ن	n
هـ - ه - ـه	h
و	w
و (as vowel)	ū or oo
ي	y
ي (as vowel)	ī or ee
ء	'(Omitted in initial position)

َ	Fatḥah	a
	Kasrah	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
ْ	Sukūn	Absence of vowel